

Re-constructing Elementary Education in Mysore, India

BY

M. SIDDALINGAIYA, M.A., PH.D.

Professor of Education, The University of Mysore, Mysore

WITH A FOREWORD BY

N. S. SUBBA RAO ESQ., M.A., BAR-AT-LAW

Vice-Chancellor, The University of Mysore

(Formerly Director of Public Instruction in Mysore)

MYSORE SECTION

NEW EDUCATION FELLOWSHIP

1937

First Impression - - - 1935
Second Impression - - - 1937

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MYSORE CITY

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DEWAN OF MYSORE

ACKNOWLEDGMENT

NOTHING can be more gratifying to me than to express my respectful gratitude to the Government of His Highness the Maharaja of Mysore and particularly to the Dewan Saheb, Amin-ul-Mulk Sir Mirza M. Ismail, Kt., C.I.E., O.B.E., and the First Member of Council, Rajamantrapravina Diwan Bahadur K. Matthan, for their very great kindness in granting me a foreign scholarship and for all the other necessary help rendered during my stay in the United States of America.

My respectful thanks are also due to N. S. Subba Rao, Esq., M.A., Bar-at-Law, Director of Public Instruction in Mysore, A. R. Wadia, Esq., B.A., Bar-at-Law, Professor of Philosophy, Mysore University, and M. Sultan Mohiyuddin, Esq., M.A., LL.B., M.Ed., Deputy Director, for their very generous help and encouragement.

Greatly indebted am I to the authorities of the International Institute of Teachers College, Columbia University, particularly to Dr. Paul Monroe, the Director, and to Dr. George S. Counts, the Associate Director, for their kindness in appointing me a tuition-scholar and creating for me many opportunities of visiting various types of social and educational institutions, such as the Tuskegee Institute in the United States of America.

It is indeed with great pleasure that I express my gratitude to Professor Mabel Carney, Chairman, and to Dr. Paul Monroe, Dr. George S. Counts, Dr. W. H. Kilpatrick, and Dr. Harold O. Rugg for their kindness

in serving on my Dissertation Committee and in offering me valuable suggestions. I am particularly indebted to Professor Carney for her kind encouragement and valuable guidance during my research.

My sincere thanks are due to Mr. B. N. Shama Rao of the Mysore University and Mr. F. McD. Tomkinson of the Wesley Press for their very kind and valuable help in scrutinizing the thesis.

Finally, I wish to acknowledge my indebtedness to all those authors whom I have quoted rather profusely, and whose words have greatly contributed to stimulate and shape my humble, yet deep-rooted, thoughts as expressed in this thesis.

M.S.

FOREWORD

It is a gratifying feature of the public awakening in recent years that great interest is evinced in education and its spread. It is the duty of those who are in a position to do so, to supply the public with necessary information and instruction in educational matters. We all know that on the one side there is a pressing demand for a vigorous forward policy in the spread of Primary Education in particular, but on the other those responsible for the organization and control of Primary Education are not satisfied either with the quantity or the quality of work turned out in these institutions. It is a well-known fact that only a very small proportion of those who enter the first year Primary class, and these are but a fraction of those who should do so, complete the minimum four years of Primary instruction, which are considered necessary for acquisition of literacy. Even with regard to those that do acquire literacy, it can hardly be said that they have received the full benefit of a real Primary education. Very important work is being done in Western countries, where the problem of quantity is no longer important, in improving the quality of instruction in Primary Schools, as may be gathered from the Report on 'The Primary School' issued by the Consultative Committee of the Board of Education not long ago. What our country requires is formulation of programme for advance in Primary Education on the basis of our needs and our limitations, as well as in the light of the

improved work that is being done in advanced countries. For however limited our resources may be, and however backward our condition may be, we cannot afford to put up with antiquated methods. The presence of the bullock-cart has been no hindrance to the introduction of the motor-car.

The writer of the small work to which I have been asked to write this foreword, is eminently qualified for the task of placing before the public a programme for the development of Primary Education in our country. A distinguished graduate of the Mysore University, he has had considerable experience in administrative work in the Education Department having been connected with Primary Education in his capacity as Assistant Inspector of Education before he was deputed for Education Studies in America. Not only did he obtain a good degree in the Columbia University, but he also spent his time in America to great advantage by travel and study of educational institutions. I have not the slightest doubt that this little volume will prove eminently useful to the public at large.

N. S. SUBBA RAO

Director of Public Instruction in Mysore

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CHAPTER I
THE PRESENT SITUATION IN
MYSORE

CHAPTER I

THE PRESENT SITUATION IN MYSORE

1. A BRIEF DESCRIPTION OF THE STATE

MYSORE, in the south of India, is one of the biggest of the Native States. It has an area of 29,326 square miles, which is nearly equal to that of Scotland, or the State of South Carolina in the United States of America. The general elevation runs from 2,000 feet to 3,000 feet above the sea-level. The population is nearly 65,60,000. The great majority of the people are Hindus; they form 92·5 per cent. of the population. Of the rest, 5·8 per cent. are Muslims, 0·9 per cent. are Christians, and 0·8 per cent. profess other faiths. Kannada is the distinctive language of the State.

Mysore is noted for its picturesque scenery. The Malnad or hill-country in the West is a 'land of magnificent hills and forests, presenting alternations of the most diversified and charming scenery.' The famous Gersoppa Falls, where the river Sharavati leaps down a chasm, 960 feet in depth, are situated in the north-west on the border of Mysore and the Bombay Presidency. Mysore is also rich in antiquities which throw light on its history from the days of Asoka, the great Hindu emperor. One of these inscriptions is to be found in the north-east corner of the State, in the Chitaldrug district. Among the notable sights of Mysore are the superb specimens of Hoysala architecture in the

temples of Halebid, Belur and Somnathpur; the colossal Jain statue of Gomateswara, 55 feet in height; the vast artificial lakes of Vanivilasasagara and Krishnarajasagara; and the hydro-electric works at Sivasamudram, which supply electric power to the cities of Mysore, Bangalore and other places, including the important gold mining industry in the district of Kolar.

2. GENERAL ADMINISTRATION

The city of Mysore is the capital of the State, but Bangalore is the administrative headquarters. His Highness the Maharaja is the ultimate political authority. The administration is conducted, subject to his control, by the Dewan and two members of Council. The High Court, consisting of three judges, is the highest judicial tribunal in the State.

There are two legislative chambers in the State—the Representative Assembly and the Legislative Council. The Representative Assembly came into existence in 1881, and its powers and functions have increased from time to time as a result of continuous agitation on the part of the people's representatives. The Legislative Council has, under the reformed constitution, the power of voting on the demands for grants. The Dewan is the *ex-officio* President of both the Representative Assembly and the Legislative Council. The franchise has been recently extended and women now exercise not only the right of voting, but also of serving as elected members on the responsible political bodies of the State. Further, standing committees consisting of non-officials have been constituted in connection with several departments of the State.

The State has been divided for administrative purposes into eight units, called districts. The districts

are further divided into taluks, and the taluks into hoblis. The hoblis consist of groups of villages. The system of Government is highly centralized. The hobli officials are responsible to the taluk officials, and they to the district officials, who in turn are responsible to the officers of the State.

3. OCCUPATION OF THE PEOPLE

There are in Mysore 16,483 villages, as compared with only 104 towns. The main occupation of nearly three-fourths of the population therefore is agriculture, and the improvement of irrigation facilities engages the most careful attention of the Government. The Department of Agriculture is popularizing agriculture on a scientific basis by the employment of modern implements and methods and by means of demonstration, investigation and experiment. There are four Government Agricultural Farms in the State situated in various parts of the country. A live stock section has been organized, where necessary steps are being taken for the improvement of the quality of live stock.

A great deal of attention, however, has in recent years been paid to the development of industries and commerce also. The sandalwood oil factory that was started on an experimental basis is now operating commercially. There is a large iron manufacturing concern at Bhadravati in the Malnad, where not only pig-iron but various by-products such as wood, alcohol and tar are being manufactured. The starting of a steel plant in the same premises has been recently sanctioned by the Government and arrangements are already well in hand.

In addition, there are various other concerns such as the soap factory, cotton and silk weaving factories, arts and crafts workshops, the porcelain factory and the sugar

factory, in the working of every one of which the Government is actively interested.

4. EDUCATIONAL PROGRESS

Systematic State activity in India in the field of education began with the famous Halifax Despatch of 1854. At the time the Directors of the East India Company sent this despatch, the State of Mysore was under the direct rule of the British Government.

This despatch provided for a plan of education on the basis of which has been built the present educational system in India. The general plan was applied to Mysore as well at that time and a joint scheme for Mysore and Coorg was then drawn up by the Honourable Mr. Devereux, Judicial Commissioner in Mysore, making slight alterations in the scheme to suit the needs of the Kannada-speaking people.

The expenditure for education was estimated to be about Rs. 1,13,000.

As for taluk schools, the progress under the policy of waiting till the people asked for schools was not particularly encouraging. . . . At the end of 1864-65, there were 18 Kannada Government schools and 30 schools assisted by grant-in-aid.¹

Though there were many difficulties in the way, the situation was much better at the end of 1871-72. All the hoblis had schools except some 39; each taluk had a superior vernacular school.

The high schools were all affiliated to the Madras University, and had to prepare for the examinations of that university.

¹ *Review of the Progress of Education in the Mysore State for the Quinquennium, 1911-16*, p. 3.

The state of education in 1881 may be learnt from the following statistics:

	PRIMARY	TOTAL
No. of Institutions ...	907	2,087
No. of Pupils ...	38,296	57,657

The total expenditure was Rs. 3,91,028.

After the 'Rendition,' in 1881, i.e. after the restoration of the State to the Ruling Family, the policy of the Commission was continued. But primary education received more attention. Regarding the policy of the Government in 1886, the then Dewan, Sir K. Sheshadri Iyer, said:

The subject is one which the Government regard as of the foremost importance. Their policy may be briefly summed up as aiming at the following ends: To maintain unimpaired and in thorough efficiency all the means of elementary and secondary education and to bring them within the reach of all classes, both by direct agency and by assisting private effort, to promote a scholarly study of the local vernacular and of our ancient classical language, to elevate and extend female education and to conduct it on a system strictly national so as to enlist popular sympathy in its progress, to encourage higher education, and to train young men for the professions of medicine, engineering, etc.¹

As early as 1884, Village School committees were appointed as a first step towards the goal. As to the programme itself, steps were taken in the years immediately following to work it out as far as possible. Lord Dufferin was surprised to see the marvellous progress of education in the State. In 1886, he said:

I am very glad you have touched upon the question of education, as it gives me an opportunity of expressing in as earnest and as strong a language as I can command the extraordinary pleasure I have experienced in seeing on every

¹ *ibid.*, p. 5.

side such manifest signs of the deep interest with which this subject is regarded in this State, as well as of the liberal and intelligent energy with which its development is being presented. . . . I was still more pleased by a sight which I imagine is not to be seen in any other part of India, and that was the appearance of rows and rows of young ladies, belonging to the high caste families, assembled together under the same admirable system, and enjoying, as far as I can understand, as extensive opportunities of acquiring knowledge, of enlarging their experience and of strengthening their understanding as can be found in any of the most advanced cities of Europe.¹

The present Sovereign of the State, His Highness Sri Krishnaraja Wadiyar Bahadur, assumed power in August, 1902; and since then he has, true to the traditions of his family, done his best for the welfare of his subjects. He combines in himself the qualities of a king and a saint. He is, in fact, best known as *Rajarshi*. One cannot fail to see in him an embodiment of the highest and noblest virtues of a prince. He is a saintly ruler whose sole care is the happiness of his subjects. He is simple, noble, deeply religious and highly devoted to the cause of humanity. During his regime, the State has made, and is making, extraordinary progress in all directions, and particularly in education.

The policy of expansion of education in all branches was continued after his accession. Though the framework of education remained much the same until 1910-11, the number of institutions of one class or another increased very appreciably.

The following are the figures for the year 1910-11:

	PRIMARY	TOTAL
No. of Institutions	... 2,077	4,266
No. of Pupils	... 74,804	1,38,153

¹ *Review of the Progress of Education in the Mysore State for the Quinquennium, 1911-16*, p. 6.

The total expenditure was Rs. 18,73,133 'about 15 times the amount set apart for educational purposes five and fifty years before in the scheme of education drawn up by Mr. Devereux.'¹

When opening the Economic Conference for the first time in 1911, His Highness the Maharaja said:

Education is the sovereign remedy for all economic evils. Much has been done by my Government in recent years, by giving increased grants and otherwise, to spread knowledge and awaken the intelligence of the people. To mark our sense of its importance, we have given the subject of education the first place in the general programme placed before you. . . . This conference will bring officials and non-officials together. . . . I hope I shall not appeal in vain if I ask every one, official or private citizen, to promote actively the object of the movement.²

These words, spoken in 1911, are significant of the increased importance attached to education and of the spirit of co-operation between the Government and the people which has marked educational activity in the State during the period.

The work of the Economic Conference in the field of education has been chiefly the consideration of a large variety of topics connected with education, such as the expansion of education in general, higher, secondary and primary; mass education, adult education and the introduction of the element of compulsion in primary education; the expansion of technical education, and the question of starting a university for Mysore; the grant of large amounts for the expansion of primary education, and the introduction of the elementary education regulation; the establishment of model infant schools, and, in recent years, the system of medical inspection of

¹ *ibid.*, p. 8.

² *ibid.*, p. 14.

schools; the opening of public libraries in Bangalore and Mysore, and the sanction of a scheme for rural libraries and reading rooms; and, finally, the establishment in the year 1916 of the University of Mysore. All this has been in some measure the result of the deliberations of this body.

The days of popular indifference to education were left behind. The masses desired education. The leaders of the people came forward offering school-houses in the heart of the country. The financial policy of the Government during the period was marked by increased liberality. The increase in expenditure between 1910-11 and 1915-16 was nearly 50 per cent. The people of the State very much appreciated the solicitude expressed in the following words of His Highness the Maharaja spoken to the Dewan, and by him conveyed to the annual gathering of the members of the Economic Conference in 1916—'Be sure you do not stint money for education.'¹

The following figures indicate the condition of education at the end of 1915-16.²

	PRIMARY	TOTAL
No. of Institutions ...	4,930	5,436
No. of Pupils ...	1,58,158	2,14,397

The increase in the total number of pupils from 1910-11 to 1915-16 was 1,00,159 or nearly 73 per cent.

The total expenditure on education in 1915-16 was Rs. 27,85,328, as compared with Rs. 18,73,133 in 1910-11, showing an increase of 48 per cent.

While most of the important measures before this period aimed at creating a growing demand for education

¹ *Review of the Progress of Education in the Mysore State for the Quinquennium, 1911-16*, p. 15.

² *Report on Public Instruction in Mysore, 1915-16*, p. 39.

and securing an increase in the number of schools and scholars, attention was now paid not only to expanding but also to effecting improvements in the organization, increasing efficiency and adopting measures for the qualitative improvement in education. Consequently there resulted the four-and-four year plan of elementary education which is the system prevalent even to-day. The higher education comprises three years of high school and four years of college studies. The problems of curriculum-making and teacher-training began to receive greater attention. The need for further expansion of primary education was very keenly felt and the *Quinquennial Report for 1917-22* makes a very striking statement of this need:

Unlike most Western countries, India is educationally backward, the majority of its teeming millions being illiterate. The ignorance of the masses is a very serious drag which has hindered the progress of the nation. Mysore is no exception to the general rule and the low level of literacy prevailing in the State has affected the efficiency of the people as a whole. . . . The increasing democratization of institutions has rendered a wider diffusion of knowledge among the people, a necessary precaution of prudent statesmanship. The system of taking the people into closer association for purposes of administration has been in vogue in the State for a long time past. The Representative Assembly, the Legislative Council and the District Boards are mouthpieces of the popular will. . . . 'Ignorance is in fact a disease that is far more prevalent and indeed far more dangerous and destructive than epidemic diseases. The need for sheer enlightenment alone is a sufficient reason for pressing forward the expansion of primary education' (*Report on Primary Education in Bengal* by Evan E. Biss).¹

The following statistics represent the condition at the end of 1925-26:

¹ *Review of the Progress of Education in the Mysore State for the Quinquennium, 1917-22*, p. 17.

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	PRIMARY	TOTAL
No. of Institutions ...	5,631	6,359
No. of Pupils ...	2,40,127	2,85,275

The expenditure on education at the end of 1925-26 was Rs. 60,73,703, as compared with Rs. 27,85,328 at the end of 1915-16, or with Rs. 18,73,183, at the end of 1910-11, thus showing an increase of 224 per cent. within a period of 15 years. 'Of all the Governments in India, Mysore shares with Cochin and Baroda, the distinction of spending the highest percentage of revenue (about 16 per cent.) for purposes of education.'¹

Now passing on to the year 1932-33, we find that the State has made steady progress in the matter of extending educational facilities.

	PRIMARY	TOTAL
No. of Institutions ...	6,243	6,746
No. of Pupils ...	2,47,191	2,97,099

The expenditure amounted to Rs. 67,17,951, as compared with Rs. 60,73,703 in the year 1925-26.²

The Government also note with much gratification that private munificence continues to be bestowed on educational institutions in such desirable forms as the provision of school buildings, equipment, endowments of scholarships and other facilities.

One of the epoch-making events of the year 1927-28 was the celebration of the Silver Jubilee of the reign of His Highness the Maharaja, with great éclat and loyal demonstrations in all educational institutions of the State. Permanent memorials were instituted in some cases to signalise the happy event, such as the planting of trees in school compounds, the inauguration of a

¹ *Report on Public Instruction, in Mysore, 1925-26*, pp. 79, 81.

² *op. cit.*, 1932-33, pp. 83, 85.

'Poor Fund' to help needy boys, the institution of Silver Jubilee shields and cups for sports.

Not only the school children, but all the grateful and loyal subjects of Mysore, as well as Mysoreans living outside the State, celebrated the Silver Jubilee with great joy and devotion, on 8 August, 1927. The highest tribute paid to His Highness' rule was that he raised his people in strength and prosperity to a level comparable with the foremost nations of the world. It was on that day that he gave the following message to his people:

On this day, when I complete the twenty-fifth year of my reign, I send my loving greetings to each one of my dear people with a heart full of solicitude for their happiness. With increasing effort, I shall, while life lasts, endeavour to promote their welfare and prosperity, and I pray that God may give me light and strength to achieve this, the supreme object of my rule.

A firm believer in the efficacy of widespread knowledge and a sincere worker for his people's good, the Maharaja is every moment of his life translating his words into actions. He has made primary, as well as middle school education, free all over the State and has offered other inducements by way of liberal grants for scholarships to students, particularly of the educationally backward and depressed classes, and for the supply of books and other material to poor children. Every effort is made to persuade boys and girls of all castes and communities to take advantage of the facilities which are provided by spending upon education 16 per cent. of the total revenues of the State. More than a decade ago a Government order was passed that all boys and girls should be admitted without distinction of caste or creed to all the educational institutions, including the primary schools. There are today, even in the remotest village schools in the State, boys and girls of the highest

castes among the Hindus mixing freely with their brethren of the lower castes, and even of the so-called untouchable classes. It is a matter of common experience to find in schools Muslim and Christian boys studying side by side with their Hindu brethren with feelings of perfect tolerance, affection and sincere brotherliness. In order to enable young men and women to acquire, as far as possible, the highest education without being compelled to go beyond the borders of the State, the University of Mysore was established in 1916. It has already the faculties of arts, science, engineering, medicine and teaching, the last of which is so popular that students from all parts of India and Burma seek admission to the course, thus raising serious problems regarding accommodation. The university has for some time past been considering the feasibility of establishing a law faculty as well as one of technological education.

To enable talented young men to pursue higher studies in foreign lands, a scheme of foreign scholarships has been for a long time in force in the State and not a few have benefited thereby.

Special attention has been paid during recent years to the expansion and spread of education among the masses. A comparative statement of the statistics of primary education and the total educational budget will be found interesting at this point:

Year	No. of Primary Schools	No. of Scholars in Primary Schools	Total Expenditure on Education
1865 ...	48	...	Rs. 1,13,000
1881 ...	907	38,296	" 3,91,028
1911 ...	2,077	74,804	" 18,73,133
1916 ...	4,930	1,58,158	" 27,85,328
1926 ...	5,631	2,40,127	" 60,73,703
1933 ...	6,243	2,47,191	" 67,17,951

Regular programmes have been worked up year after year and more schools have been started. The scales of pay of the teachers have been revised from time to time, though not quite satisfactorily, and the qualifications of teachers sought to be improved. The period of training of the village primary teachers has been raised from one to two years, and recently from two to three years; the inspecting staff has been reorganized and their number increased. More and more power has been given to the local authorities in the matter of education, particularly of primary education.

There are many other activities of the Department of Education not so far mentioned. These include the institution of special scholarships for women, Muslims and Pallegars, the Boy Scout movement, the Girl Guide movement, the scheme of visual instruction, the education of the deaf, the blind and the dumb, etc., experimentation in educational methods and organization, such as the evolving of rapid methods of literacy for adults, the starting of part-time schools in rural areas, adaptation of the Kindergarten method, the Project method and the Dalton plan to suit local conditions, provision for the vocational training of children, building up of hostel and boarding homes, encouragement of village industries, and medical inspection of students at all stages of their schooling.

5. OTHER GOVERNMENTAL ACTIVITIES

The Government has adopted various other ways of satisfying the needs and looking to the welfare of the rural population. The Co-operative movement has made steady progress as evidenced in the organization and improvement of depressed class societies, and the development of agricultural and sericultural co-operation.

There are a good many purely credit societies and also those which supply agricultural implements, seeds, etc.; grain banks and sales-societies have also been started. Quite recently, the Land Mortgage Bank has been started and the Agriculture Relief Act introduced.

The Public Health Department has effected improvements in various directions, such as providing good drinking-water wells, general tidying up villages, and planning out model villages year after year. The annual baby-shows and health exhibitions are increasingly popular because of their educative value.

The Agricultural Department has been conducting a large number of tillage experiments in new areas year after year, and the sale of improved implements is increasing. The officials of the Department of Agriculture avail themselves of all opportunities to impress upon the minds of the ryots the importance of seed selection, of the use of improved implements and of the adoption of scientific methods of cultivation and harvesting. Breeding bulls are stationed in several veterinary hospitals and are, whenever needed, replaced by efficient animals so that they may be used by the ryot population for improving the quality of their cattle. The service of officers of the Agricultural Department is often lent to the Education Department in connection with schemes for teaching agriculture as part of the regular course in some selected middle schools of the State.

In short, the Department of Education and the Government have been conscientiously making all possible efforts to improve the condition of the masses, realizing that the progress of the State consists, not in the advancement of the privileged few, but in the well-being of the masses.

6. THE CONTINUED UNSATISFACTORY CONDITION OF VILLAGES—SOCIAL, RELIGIOUS, SANITARY, ECONOMIC, ETC.

But with all this the results are not commensurate with the energy and money spent in this direction. Do what you will, the poor ryot will not budge an inch. The condition of the masses has not very appreciably improved in any direction; it remains much the same as in other parts of India. The increasing percentage of population depending upon land has led to a progressive decrease in the size of holdings and a gradual lowering of the standards of life. Agricultural methods and implements are still to a great extent fixed by custom and are therefore highly inefficient. Illiteracy and ignorance are the causes of much of the misery and unhappiness of the poor ryot. They expose him to the wiles and fraudulent methods of the trader and the money-lender. They prevent him from learning new and helpful ideas about sanitation and food from the health pamphlets published by the Government for their use. Few of the ryots even today can make intelligent use of the periodic publications of the Agricultural Department in regard to scientific cultivation.

The economic survey of the Malnad area in the Mysore State gives the following statistics:¹

Crop	Av. Total Yield Per Acre			Av. Total Expenditure			Av. Net Yield			Average Assessment			Percentage Assessment to Yield
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
Paddy ...	74	8	0	59	8	0	15	0	0	5	0	0	33·3
Atcanut...	200	0	0	152	1	0	47	15	0	15	0	0	30·13
Coffee ...	200	0	0	80	0	0	120	0	0	1	8	0	1·25
Cardamom	160	0	0	75	0	0	85	0	0	1	8	0	1·77

¹ S. Kesava Iyengar, *Studies in Indian Rural Economics*, p. 32.

The average prices in the Malnad in 1925 in urban and rural areas respectively were as follows:

			URBAN	RURAL
Arecanut per maund	Rs. 14	Rs. 10
Cardamom	...	„	Rs. 105	Rs. 75
In the case of cardamom the bleaching process costs Rs. 2 more to the urban seller.				

This shows the enormous profit that goes to the middleman.

The poor ryot is always involved in heavy debts on account of low production, lack of surplus to tide over hard times, high rate of interest on previous loans, poor adjustment to new conditions, extravagant social expenditure, short-sightedness, and litigation. The standard of living of the peasant is very low. Of the 562 families examined in nine villages in the Mysore Malnad, the annual expenditure per head of population in five villages was Rs. 68-11-8, and in the four remaining villages, Rs. 80-14-7.

In the food of the majority of our ryots, the vital elements required for the proper maintenance of health are not present in proper proportion. As they have not enough food to eat, obviously they cannot exercise much choice in regard to quality. This lowers their vitality and predisposes them to disease, making them easy victims to malaria, hookworm and other diseases. Consequently, lethargy and anæmia are eating away the best of the spirit in them and leaving them unfit for anything but the round of routine duties.¹

The sanitary condition in the villages is equally deplorable on account of the ignorance and the grinding, cramping poverty of the people. Generally the villagers live in single tenements with few or no rooms.

¹ *The Report of Administration in Mysore, 1926-27*, p. 75.

Many get crowded under low thatched roofs—miscalled houses. 'Drinking-water comes from stagnant ponds where the people bathe and buffaloes wallow.' The effect of heavy and continuous rain is to wash the accumulated soil-impurities into such water sources. Such unhealthy conditions cannot but lead to a lowering of vitality.¹

Regarding social and religious conditions, what Sir M. Visweswaraya says of India as a whole is true of our State in every detail:

The people themselves are, as a rule, passive and unaggressive. They are guided rather by the opinion of the caste or community than by a common national standard of life, thought and work, by centuries-old traditions and superstitions rather than by the collective experiences of the modern world. . . . Through leaning on others, large numbers of people have become reduced to social parasites. . . . The existence of the depressed classes whose touch is considered pollution by the caste people is to be condemned on humanitarian as well as on economic grounds. . . . The backwardness of women's education and the restriction of their employment to domestic duties and . . . to casual field work . . . is also holding back the country. . . . The social customs of India promote a fairly rapid growth of population . . . India has still to learn that it is better to have a small, well-trained, prosperous population than to have millions of half-starved, inefficient people retarding the progress of their country by their dead-weight.²

7. THE CONSEQUENT NEED FOR A BETTER DIAGNOSIS OF THE MALADY

These are facts too well known to all who are interested in the welfare of our ryots. But so far our diagnosis has been imperfect and merely analytical. The several problems are treated as watertight com-

¹ M. Olcott, *Village Schools in India*, pp. 41-42.

² Sir M. Visweswaraya, *Reconstructing India*, pp. 8-9.

partments, detached and isolated, not as parts of one and the same problem; as separate diseases and not as the symptoms of one and the same complex ailment. If sanitation is unsatisfactory, we say, 'Let us improve sanitation.' If there is malaria, we say, 'Let us give more quinine injections and let us destroy the breeding places of the mosquitoes.' If agriculture is primitive, we say, 'Let us introduce scientific agriculture.' If the ryot is in the grip of the trader and money-lender, we say, 'Let us start more co-operative societies.' If there is illiteracy, ignorance, superstition and prejudice, we say, 'Let us start more and more schools and give education.'

True, these are all remedial measures which ought to be adopted. But we must remember that these are only remedial. There must be a more acute and careful diagnosis than this; and *preventive* measures ought to be devised. It must be recognized that it is not merely the number of schools or the number of pupils under instruction that determines the progress and well-being of a people, but a sound and comprehensive educational system which will be responsible for all progress and well-being. No social or economic reconstruction of a permanent character is ever possible unless it is founded upon the basis of a philosophy of life adequate to grapple with the problems.

8. DIFFICULTIES IN THE WAY OF VILLAGE ELEMENTARY EDUCATION

As the majority of our people live in villages, the problem of village primary education becomes the most important one and at the same time the most difficult one.

Staggering are the difficulties in the way of making popular education play its rightful part. . . . Millions of

villagers to be educated; the small size of the villages—on the average about 400 people; the still smaller residential units; the rigid social barriers of caste; religious and social antagonism; the chasm between town and village life; desperate rural poverty and resignation to custom; the low per capita production; the appalling health conditions of the country; and uncertainty as to the most suitable type of education.¹

9. THE PRESENT CONDITION OF VILLAGE PRIMARY SCHOOLS

The school life in village primary schools is too often marred by stagnation. Such undue retardation is due to several causes—irregular attendance, an unwieldy number of children in the lower classes, faulty methods of teaching, presence of single-teacher schools, lack of enthusiasm on the part of the teachers, low qualification of the teachers, large percentage of untrained teachers on meagre pay, inadequacy of staff, inadequacy and unsuitability of buildings, inadequacy of equipment such as text-books, maps, etc., the debilitating effects of diseases, the ravages of epidemics, isolation of villages, the inadequacy of supervision, the over-emphasis on examinations, and most important of all, the existence of a subject-centric curriculum unsuited to the needs, interests and capacities of children.

In many schools, at present, the child takes two years to master the primer. Parents cannot be expected to be very enthusiastic where such is the state of affairs. They are consequently indifferent to schooling, the utility of which they question, often with good cause. The desire and keenness felt for the education of their children become too weak to stimulate the parent to persevere in the face of difficulties. The child is taken away after a year or two, and the ostensible reason is that he must

¹ M. Olcott, *op. cit.*, p. 3.

bring grist to the family mill. But if the parent were convinced that the education was something worth having, he would in many cases find means of overcoming the economic difficulty.

Notwithstanding the primary importance of the village school and the earnest efforts in expanding and improving the same, we have not been able to accomplish much. The condition of the majority of primary schools, especially in rural areas, continues to be rather unsatisfactory.

The conclusions reached at the Conference on Rural Education in India held in the Punjab in 1922 still hold good to a large extent, with regard to education in our State:

- (a) The schools are unattractive to the pupils themselves.
 - i. The instruction given is not in terms of their village life and needs. It has been too much confined to the 3 R's.
 - ii. It is not related to their natural interests and impulses.
 - iii. The methods of teaching used are formal and inefficient, so that pupils commonly take two years in learning what should be completed in six months.
 - iv. The instruction given does not lead anywhere; it neither prepares them for richer lives in their village environment, nor does it prepare them for advanced education and training.
- (b) The schools are unattractive to the parents.
 - i. The education given is of no economic value.
 - ii. It causes dissatisfaction with village conditions and encourages the drift to the city, often with disastrous consequences.
 - iii. There is heavy retardation and elimination of pupils.
- (c) The Government is dissatisfied with these village schools.

- i. Because of the bad habits of study which are engendered and which mean a lack of keenness and originality when pupils reach the stage where such qualities are expected in their work.
- ii. Because of their general inefficiency.¹

And I may add to this that:

- (d) The teachers themselves are dissatisfied.
- i. Because of the dull and uninteresting work.
 - ii. Because of inability to show any substantial satisfactory progress.
 - iii. Because of blighted prospects and the widely-felt opinion that the village teacher is an inoffensive member of society to be tolerated.

10. REMEDIAL MEASURES TO BE TAKEN

If such be the condition, what do we need to do to make these schools more attractive and efficient?

First and foremost, we need a better philosophy of life and a better philosophy of education.

Second, we need to work out a curriculum related to village life and needs and growing out of them, while at the same time suited to the interests and capacities of the village child.

Third, we need a better set of text-books and materials for use in the class-room.

Fourth, we need to revise our methods of examinations.

Fifth, we need to improve our methods of administration, organization and supervision.

Sixth, we need better methods of training our teachers.

Seventh, we need to educate the parent so as to enlist his sympathies and effect a closer relationship between the home and the school.

¹ *Report of the Conference on Rural Education, 1922*, pp. 2-3.

Also, we need better financial facilities, largely in the form of private donations and benefactions, to carry on experiments in educational methods and to have an adequate number of well-trained, well-paid and enthusiastic teachers.

CHAPTER II

THE NEED FOR A NEW PHILOSOPHY OF LIFE AND EDUCATION

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1. THE DARK SIDE OF OUR PRESENT DAY LIFE

THE doctrine of Karma and the consequent fatalistic philosophy of life in India has almost killed all incentive to effort. If a man is poor, he thinks he is destined to be poor; if miserable and unhappy, destined to be so. Perhaps, when the doctrine was first enunciated in times past, it was intended to impress upon the mind of every human individual that he cannot escape from the consequences of his acts. It was therefore a positive incentive to goodness and fruitful effort. Unfortunately, it has now degenerated to a philosophy of defeatism and mute acceptance of poverty and misery, wrongly attributed to fate. It is made 'into an excuse for inertia and timidity and is turned into a message of despair and not of hope,' though such a despair is not the necessary outcome of the doctrine of Karma.¹

The belief in the life after death has led in the common mind to the neglect of the worth of this life here and now. The average human being patiently endures the misery of present life dreaming of happiness after death.

The general outlook upon life in India as things are now, is too gloomy to permit sound individual or social develop-

¹ Sir S. Radhakrishnan, *The Hindu View of Life*, p. 76.

ment. Far too common is the belief that life is merely a transitory stage in the passage of the soul to another world. That notion chills enthusiasm, kills joy, and promotes fatalism.¹

Added to this morbid outlook upon life is the deplorable fact that Hindu society is divided into rigid groups known as castes and sub-castes. Nowhere in the world can we find such rigid barriers between caste and caste and sect and sect which prevent free social intercourse.

No country outside India has a social system which cuts at the very root of human brotherhood, condemns millions of persons to perpetual degradation, makes people hyper-exclusive, magnifies religious differences and disorganizes society. . . . Whatever its origin, caste enters into every detail of individual life and everywhere plays havoc with it. Considerable time and energy is consumed in conforming to its requirements, and progress above a certain standard is rendered impossible.²

In the biting words of Swift, whom Sir S. Radhakrishnan quotes, we have 'enough religion to hate one another but not enough to love one another.'³

Since caste is responsible for most of the social disorders from which we suffer, an earnest and brave attempt should be made to make the system more elastic.

The very idea of interfering with caste canons will doubtless be viewed with horror by every pious Hindu who has chosen to isolate himself from the rest of the world. He should, however, remember that the permanent interests of the country demand that all artificial barriers to progress should be removed.⁴

¹ Sir M. Visweswaraya, *Reconstructing India*, p. 237.

² *ibid.*, p. 240.

³ Sir S. Radhakrishnan, *The Hindu View of Life*, p. 60.

⁴ Sir M. Visweswaraya, *op. cit.*, p. 247.

Such a pious Hindu should also remember that:

If the Hindu leaders of two thousand years ago, who had less learning and more light, could come on earth again after all these centuries, they would seldom find their true followers among those who have never deviated from the most literal interpretations of their views. . . . The ancient seers desired not to copy but to create. They were ever anxious to win fresh fields for truth and answer the riddles of experience *which is ever changing and therefore new*. The richness of the inheritance never served to enslave their minds. We cannot simply copy the solutions of the past, for history never repeats itself. What they did in their generation need not be done over again. We have to keep our eyes open, find out our problems and seek the inspiration of the past in solving them. The spirit of truth never clings to its forms but ever renews them. . . . The philosophy of the present will be relevant to the present and not to the past.¹

As Sir M. Visweswaraya says, there is no hope for us unless we see quite clearly that religion, which is the root of all social practices in India, has become a mere matter of form or ritual rather than a way of life and unless we learn to recognize high principles, character, morality and discipline as essential parts of our creed.

Standards of social functions should be prepared. As far as possible, everything that is good and noble in Indian tradition should be preserved and new practices grafted upon it. The basis of behaviour should be sincerity, honesty and utility.²

If we look at the economic side of our life, even there we cannot but see the evil effects of a strict adherence to tradition. Our villagers follow the same old ways of doing things whether it be tilling soil, weaving cloth, cooking food or transacting business, without the slightest

¹ Sir S. Radhakrishnan, *Indian Philosophy*, pp. 776, 777.

² Sir M. Visweswaraya, *op. cit.*, p. 249.

thought of improving the methods and raising the family income or the standard of life.

Thus we see that our masses are ruled by tradition and custom rather than by reason—socially, religiously and economically. The spirit of enquiry is practically dead. The question 'Why' is very rarely asked and even when asked the only answer is *Mamool*, i.e. tradition. Those of us who belong to the higher rungs of the ladder in society usually want to maintain our 'status quo.' Similarly, among the masses there is a sense of defeatism, a tendency to develop a slave mentality, and to live in strict bondage to a tradition and authority whose value at present is very highly questionable; and it is this that has mostly hindered the progress of the country socially and economically and has made the nation more or less static, instead of dynamic and progressive.

2. PRESENT DAY EDUCATION

If these are the actual conditions of the country, what has education—education, the most powerful force and the highest gift that a human being possesses—done, or been doing, to mould things into a better, finer and more desirable shape? What are our schools and colleges doing with our children and our young men? Does the kind of education that has been given for a long time past attempt to solve the problems of life, social, religious or economic? An emphatic 'No' would be my answer. From the top to the bottom, the education of our country—our State not excepted—is education for a government post. It naturally follows that an extraordinarily undue emphasis is attached to examinations and the successful passing of the same. Even in the remotest corner of a village, the parents want to send their children to the

school only to pass the examinations and find a place in Government service. They are right, because they see no other value in the education given. The better the performance in the examinations the greater the chances of finding employment under Government. If, however, unfortunately no such post is secured, the boy and his family are faced with starvation for life.

The content of the school curriculum is determined from the top to the bottom with little direct relation to life. The methods are too often merely mechanical and memoriter. The parent, the teacher and the environment are such that the child is never made to think of the problems of life, but to swallow the book material and 'vomit' the same at the time of the examination.

The educational system lays emphasis on mere verbalism as contrasted with realism. A good deal of time is spent in dealing with words and symbols rather than with the things to which they relate. It does not adequately stress scientific thinking or reasoning or creative imagination. The pupils learn the content of the books and lectures but do not solve any problems in which their originality and initiative are called into play. They do not undertake projects in which they are required to act. They regard too highly mere accuracy in recitation and are primarily receptive rather than active and executive.

3. CONSEQUENT RESULTS

Consequently, the situation in our State is in fact similar to the situation in the Philippines as described by Dr. Paul Monroe and other members of the Survey Commission.

Year by year thousands graduate from the elementary and secondary schools. The majority of them are anxious to be employed either as clerks or as teachers. In spite of their

training in industrial work, they have no love for work or for agriculture. It is the tendency of those 'graduates' to seek employment in the offices. If this present tendency of public school pupils is not curtailed, the time will come when the greatest evil of our present educational system will be the production and creation of social parasites. It seems as if it is now time that a definite policy be adopted or be embodied in our present educational aim, in order to remedy the evil to which our present graduates are inclined to fall.¹

Our system of education is one that turns out young people who are able to read, but for the most part unable to weigh evidence or to form an independent opinion. 'They are then assailed throughout the rest of their lives by statements designed to make them believe all sorts of absurd propositions.'²

If this be the kind of education given and if such be the attitude developed, no wonder that we are where we were thousands of years ago, and that the world says to us, 'What you are speaks so loud that I do not hear what you say.'

Now is the time, therefore, for us to take account of all these facts and consider their effect upon our society and proceed to reconstruct our philosophy of life and of education.

4. A NEW PHILOSOPHY OF LIFE NEEDED

In these days when the ideal of internationalism is trying to replace that of nationalism and when the whole world is becoming a family, as it were, there is everywhere a demand for moral and economic regeneration. We have to meet these unprecedented conditions and make new and efficient adjustments. In the words of James Harvey Robinson:

¹ *A Survey of the Educational System of the Philippines*, p. 35.

² Bertrand Russell, *Sceptical Essays*, p. 163.

We must undertake the arduous task of reconsidering a great part of the opinions about man and his relations to his fellowmen. . . . We have, however, first to create an *unprecedented attitude of mind to cope with unprecedented conditions, and to utilize unprecedented knowledge*. . . . We must overcome inveterate natural tendencies and artificial habits of long standing. . . . It has been man's wont to explain and sanctify his ways, with little regard to their fundamental and permanent expediency. . . . As it is we are taught our philosophy *first* and in its light we try to justify the facts. We must reverse this process. . . . We must first face the facts, and patiently await the emergence of a new philosophy. . . . How are we to rid ourselves of our fond prejudices and *open our minds*?¹

We must become more rational. We must change our philosophy of life and our philosophy of education. At present we are in many respects—social, religious and economic—on the side of irrationality. As Bertrand Russell says:

The remedy does not lie in anything heroically cataclysmic, but in the efforts of individuals towards a more sane and balanced view of our relations to our neighbours and to the world. It is to intelligence, increasingly widespread, that we must look for the solution of the ills from which our world is suffering.²

It is only necessary to instil a rational attitude towards ethical questions, instead of the mixture of superstition and oppression which still passes muster as 'virtue' among important personages. . . . If there is to be toleration in the world, one of the things taught in schools must be the habit of weighing evidence and the practice of not giving full assent to propositions, which there is no reason to believe true. . . . More is to be hoped, I think, from the progress of reason and science. Gradually men will come to realise that a world whose institutions are based upon

¹ James Harvey Robinson, *The Mind in the Making*, pp. 4-5, 13-14.

² Bertrand Russell, *op. cit.*, p. 54.

hatred and injustice is not the one most likely to produce happiness.¹

We should therefore aim at a general frame of mind which permits honest thinking with a critical attitude and a spirit of experimental inquiry. We must aim at open-mindedness, being ready to receive as well as to reject. We should at once proceed to a thorough re-thinking of our problems with a view to understanding actual human conduct and organization, and should endeavour to solve genuine problems of life so that we, too, may develop a religion of self-reliance as opposed to our present religion of defeatism. In the words of Lala Lajpat Rai:

We have to guard ourselves very carefully against self-complacency, self-conceit, and an assumption of perfection in our institutions and ideas. Not to be alive to our weaknesses, to the correction of our social standards, to the degeneration of our religious values and to the reactionary and even barbaric nature of some of our customs, will be a fatal hindrance to progress. We must go to the root causes of the same to apply fundamental cures. In our march onward, we shall have to destroy a good deal before we can put up new structures necessary for our progress and worthy of our position in the family of nations. We cannot assume that everything ancient was perfect and ideal. Some of the ideas held by our ancestors have been proved to be wrong; we have to readjust them. Some of their methods were faulty; we have to improve upon them. Some of their institutions, very well suited to their age and conditions, are absolutely unsuited to modern conditions of life; we must replace them. We do not want to be a mere copy of our ancestors. We wish to be better. With that object we have to revalue our standards and ideals. The task requires all our courage and manliness.²

¹ Bertrand Russell, op. cit., pp. 122-23, 169.

² Lala Lajpat Rai, *The Problem of National Education in India*, p. 74.

This, in brief, is the problem of the education of the young child. Attitudes, drives, mental-patterns are all formed and built up even when the child is very young. Unless the school, the home and the other institutions recognize this fact and try to replace the undesirable ones by new and desirable ones, no good can be expected and no progress can follow.

5. A NEW PHILOSOPHY OF EDUCATION NEEDED

The function of education has been certainly very well recognized in our State for a long time past. The *Quinquennial Report of 1917-22* says:

If a state has to take its place in the competitive world wherein the struggle for existence is very keen, it should be considered as its primary duty to make arrangements for the education of its subjects, so that their general intelligence may be sharpened, enabling them to shake off old traditions which have contributed to their present backwardness in the race for progress and adapt themselves to the ever changing conditions of the times so as to fit them better to face the struggle for life.¹

But very little change in content or in method has been made so as to secure these ends.

It is high time for the Indian educator to pause and see clearly that the 'examination-preparing-philosophy' has done a good deal of harm to the youth of the nation and that it must be replaced by a better philosophy. One must agree with Lajpat Rai when he says that:

The aim of education is to fit men and women for the battle of life. . . . Education is a means to an end. The end is life and progress, continuous, unending, unhampered. . . . Life involves change. Progress is change for the better. . . .

¹ p. 17.

Growth in freedom is the test of progress. Capacity to rise above one's own environment by one's own deliberate effort is freedom.¹

Mr. Fisher has observed:

I have heard people say much of our present education is very poor stuff, and that, if we drop into a school and listen to the lessons, we are apt to find *that the wrong things are being taught by the wrong people in the wrong way*. But if this be so, who is responsible? . . . *The State has a right and a duty to affirm that it believes in education for the masses* and that by education it means not a sham and make-believe, but something substantial, something which will leave a durable mark on mind and character, and that the claim of this education on the child is paramount. . . . The State should not allow itself to be diverted from its great object of diffusing knowledge and intelligence among the people, by the fear of being involved in some expenditure based on personal circumstances. It should first devise a course of education as thorough and effective as the object demands and the available means of instruction furnish, and then, having settled on a plan likely to *give to each of its citizens the fullest chance for 'self-development'*, it should be prepared to give adequate assistance in special cases.²

Let us now turn our attention to the Dewey-Kilpatrick philosophy of education.

In the course of an address on 'The Influence of Dewey Abroad,' delivered by Dr. Kandel on 18 October, 1929, at the Teachers' College, New York, in connection with the celebration of the seventieth birthday of John Dewey, he said:

Perhaps the only key that is available to indicate the interest in Dewey's writings is to be found in the number of translations. It is significant that more of Dewey's educational works have been translated than of his con-

¹ Lala Lajpat Rai, op. cit., pp. 50, 57, 59.

² *ibid.*, pp. 88, 90, 91.

tributions to pure philosophy. Translations have appeared of practically all his educational writings. One or more have been published in most of the European languages, French, German, Russian, Hungarian, Bulgarian, Greek, Italian, Spanish, Swedish and in Arabic, Turkish, Chinese and Japanese, while special editions of his earlier works have been published in England. . . . In England we have it on the authority of Professor Nunn that Dewey has been one of the educational leaders who did much to emancipate the professional intelligence of the present generation of teachers.

Kerschensteiner himself makes the following statement in his autobiography:

Dewey's practical proposals for organization coincide to a great extent with mine and the clarity and lucidity of his thinking on education have on many occasions given me the courage to try out my own ideas. Many of my ideas, when still somewhat obscure, have been clarified through the intensive study of his writings.

As Dr. Kandel says, the three basic principles of Dewey's philosophy of education are, first, *greater respect for the individuality of the child*, second, *recognition of the school as a social institution*, and third, *activity as the process of learning*:

The new democracies must educate not '*subjects*' but *free and responsible individuals* living in close relations in the world around them, able to play their parts in its every-day work and capable of interpreting it in relation to their own lives. This means, first, that the school must reflect society and at the same time be a society and, secondly, that each pupil must be regarded as a growing personality. . . . The new slogan is 'Education is life and the school is society.'¹

The idea of education is formally summed up by Dewey himself as,

¹ *School and Society*, Vol. XXX, No. 778, pp. 700-4,

*continuous reconstruction of experience, an idea which is marked off from education as preparation for a remote future, as unfolding, as external formation, and as recapitulation of the past.*¹

If education is a process of experiencing, if children are to learn by 'doing,' then things must be so arranged in the school that the child may learn through 'doing,' through experience. The work of the school must be judged not by the factual knowledge which the pupil may be able to recall or reproduce at a given time, but by the growth in his ability to meet new situations and solve genuine problems.

Then, thinking, initiative, resourcefulness become the prime factors in developing the child's ability to cope with new situations, and to bring past experience to bear in the interpretation of new situations, in the solution of new problems. As Dewey himself says:

All which the school can or need do for pupils, so far as their *minds* are concerned . . . is to develop their ability to think. The parceling out of instruction among various ends such as acquisition of skill (in reading, spelling, writing, drawing, reciting); acquiring information (in history and geography); *and* training of thinking is a measure of the ineffective way in which we accomplish all three. . . . Processes of instruction are unified in the degree in which they centre in the production of good habits of thinking . . . thinking is the method of an educative experience. The essentials of method are therefore identical with the essentials of reflection. They are, first, that the pupil have a genuine situation of experience—that there be a continuous activity in which he is interested for its own sake; secondly, that a genuine problem develop within this situation as a stimulus to thought; third, that he possess the information and make the observations needed to deal with it; fourth, that suggested solutions occur to him which he shall be responsible for

¹ John Dewey, *Democracy and Education*, p. 93.

developing in an orderly way; fifth, that he have opportunity and occasion to test his ideas by application, to make their meaning clear and to discover for himself their validity.¹

According to Dewey:

The school itself shall be made a genuine form of active community life, instead of a place set apart in which to learn lessons. . . . To do this means to make each one of our schools an embryonic community life, active with types of occupations that reflect the life of the larger society, and permeated throughout with the spirit of art, history and science. When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely and harmonious.²

Dr. Kilpatrick says:

Education is desirably such a process of living as remakes life. Remakes it not once nor occasionally at long intervals, but if possible continuously remakes it. So that each learning experience leaves the learner at once with a broader outlook, at once more disposed and better equipped to go on to further like fruitful experiences.

The educative process is truly a process in which the learner's past affects the present and both will influence his future. . . . In any adequate discussion of the educative process, two things will stand out prominently, learning and life. Learning of the right kind helps one to live better. . . . It is living that fundamentally concerns us.

In order to guide the educative process, we must, then, know (1) how learning takes place, (2) how learning enters life to improve it, and (3) what kind of living is good. . . . It must enable learning to go on best; it must carry learning efficiently into life; it must serve the right kind of life.

¹ John Dewey, *op. cit.*, pp. 179, 192.

² John Dewey, *The School and Society*, pp. 27, 44.

To learn is to change one's ways of behaving . . . to learn is to acquire a new way of behaving.¹

So the kind of school we need must be

a school of life, of actual experiencing . . . a place where pupils are active, where pupil enterprises form the typical unit of learning procedure, for purposeful activity is the typical unit of the worthy life wherever lived.²

Dr. Kilpatrick visited our country and delivered some very inspiring lectures on education at the Vellore Educational Conference in December, 1926. The lectures have been collected and published in book form. In this book is seen his philosophy of education as applied to the Indian situation. He says:

One of the most disappointing things to me in India has been that, time after time, I have heard Indians talking without having any purpose that directs their talking. . . . I believe that the reason is that Indian youths in school have never had sufficient practice in pursuing clear, intellectual purposes. Up to this time, Indian education has never supplied enough experience in the pursuit of this kind of learning. *India greatly needs to have her boys and girls engaged in enterprises of all sorts in which they have strong purposes.* They will then have an end in view at each stage; they will think and work to this end. If you introduce such enterprises with a purpose, you will find a different tone, a different attitude with regard to thinking. Men and women will think more effectively. Their thinking will be with reference to a purpose. Solving problems to an end—that is the way. Effective thinking must be with reference to a purpose.

You Indians are magnificent people with great ability. You have a magnificent country with great resources. But the ability and resources have not been adequately utilized.

¹ *The Twenty-sixth Yearbook of the National Society for the Study of Education: The Foundations of Curriculum-Making*, Part II, pp. 131, 120-21.

² W. H. Kilpatrick, *Education for a Changing Civilization*, p. 112.

A narrowly linguistic education is not an education in any real sense. True education deals with life. You are working with elementary schools and with the training of teachers. Until there is a great sense of responsibility in your schools, you will not build the efficient, responsible character that is needed. If you will give your children strong purposes and place less emphasis on examinations, you will be doing one of the things that India needs most.¹

In the chapter on 'How Is Modern Life Changing,' Dr. Kilpatrick says:

The children in the villages of India are oftentimes living very backward lives. Their parents may be farming in the same way and living and dressing in much the same way as their ancestors of three thousand years ago. Is this static condition going to continue? No; it cannot continue much longer. Something has happened in the world during the last hundred years. The means of transportation and communication have so increased that no part of the world can henceforth live by itself. It simply cannot be . . . *Civilization is changing as never before.* We live in a more complicated world than our fathers did before us, and in a still more complicated one than did our grandfathers. Because civilization is changing, *education also must change.* There are more things to learn about this world, and harder things to learn. We have no time in our schools to waste on worthless materials. We must study and teach the things that really take hold of the present civilization, the things that affect life. New problems arise more rapidly now than ever before. Old ways no longer hold. We face an unknown future. . . . We do not know the problems that will face the children who are growing up in India. There was a time in education when teachers knew the problems that children would face and they could give replies to them. Now we often not only do not know the answers, we do not even know the problems. Education now faces a different situation from any it has ever met. We must get our young people ready to meet unknown futures. *That means, first, that we have to build strong characters. It means, also, that we must teach our young*

¹ W. H. Kilpatrick, *How We Learn*, pp. 25-26

*people how to find the best means for studying and solving the pressing problems of life.*¹

It is this philosophy of life and education that we need. The educators of India have to realize this and develop in the children of their country such virtues as the spirit of experimental inquiry, originality of thought, critical-mindedness, freedom of expression, the spirit of adventure, a problem-solving attitude, resourcefulness, initiative, tolerant understanding and creative self-expression. They will further their aim by giving a good foundational education based on the idea of 'purposeful activity leading on to further activity' and build 'strong-charactered, social-minded, self-governing persons who are able and disposed to think for themselves, think freely without the warp of prejudice, decide unselfishly, preferring the social good to any merely private good or gain' and thus realize in the most satisfactory and efficient way possible the true aims of education, i.e. health, command of fundamental processes, worthy home membership, economic efficiency, right use of leisure, citizenship and ethical character.

In short, we must regard the young human being as a 'body-mind' which grows as a whole and is to be educated as a whole and this, as Professor Nunn says, is the philosophy of the 'activity school' and of all education which stresses the vital interpretation of physical, intellectual and moral activities and growth.

6. WHAT OUR VILLAGE ELEMENTARY EDUCATION OUGHT TO BE

In the light of this philosophy of education we must now see what our village elementary education should be. As Dr. Brim says:

¹ W. H. Kilpatrick, *op. cit.*, pp. 37-38.

Rural elementary education is in fact elementary education in rural setting. The principles that control its activity and purposes are those of child-growth in general and social welfare at large. There is nothing local in its purpose. Its differences will be due to the local approach and to the different needs to be supplied in order that the rural child may realise, through this environment, the growth that is justly his, and in order that society may realise from him the contribution it has a right to expect. To create such an environment for the child and to foster such growth is unquestionably the task for rural elementary education.¹

A scheme of village education is the most important of the several plans to be adopted for the reconstruction of rural India. The village teacher and the child should be made to regard life not as a static thing, but as a changing process capable of great advancement and enormous improvement. Our village elementary education should as far as possible be complete in itself and look to the life of the village. It must make the child dissatisfied with village life and conditions as they are and must inculcate in him a strong desire for a higher life and furnish him with the necessary physical, mental and moral equipment which shall enable him to be a force for the improvement of village life.

¹ O. G. Brim, *Rural Education*, p. 214.

CHAPTER III

THE PRESENT CURRICULUM
EVALUATED

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I. THE THEORIES ON WHICH THE PRESENT CURRICULUM IS BASED

The true function of a curriculum is to promote an effective education by helping and guiding the teacher. The curriculum must be based upon the purpose and philosophy of education and the nature of the learning process. But the present day curriculum of our elementary schools is sadly confusing on account of the following two widely prevalent theories. First comes the theory of formal discipline, i.e. that the mind consists of a number of faculties, that education consists in the development of these faculties and that it is the task of the school to exercise and discipline them. The second theory is that the mind of the child is like a blank tablet upon which impressions are to be made, or like plastic wax to be freely formed by the teacher, and that by a proper selection and presentation of subject matter the child can be developed into anything the teacher wishes.

The curriculum built upon such theories has much to say about subject matter and method. The material is selected, not in terms of the pupil's interests in problems, but in terms of the kind of adult one wishes to create. The method deals with various ways and means of inculcating these selected foreign materials in the child-mind.

2. THE PRESENT CURRICULUM

The present curriculum of studies is prescribed by the State Department of Education and it consists of a list of subjects and topics to be taught in the several grades. No distinction is at present made between urban and rural schools so far as the prescribed curriculum is concerned. The teachers are expected to complete the required amount of work in the several grades during the year by dividing the whole portion into convenient units to fit in with the programme of work for the several weeks and months of the working part of the year, and the inspectorial staff is expected to insist upon the completion by the teachers of the prescribed courses of study for the year.

3. DEFECTS OF THE PRESENT CURRICULUM

(a) *Subject-centric rather than Child-centric*

The present curriculum, is made up of various watertight compartmental subjects, each forming essentially a unit in itself.

There is almost entire absence of correlation of subjects. The inter-relationships existing in real life between geography and agriculture, between arithmetic and industrial work, between language and all other subjects, are largely neglected. The curriculum does not show the relationship of different subjects to the problems or situations of life and environment to which they are common ¹

(b) *Congested*

With so many subjects, each seeming to have a right in the programme, and with others seeking admission, it is no wonder that the teachers often begin to complain of the work as being overcrowded. It is this number of

¹ *Educational Survey of the Philippines*, p. 228.

subjects and their sub-divisions that make the total amount of work seem large. This minute division of school work is the cause of a large number of unnecessary, uninteresting and unimportant details, towards which the attention of the learner is so forcibly drawn that in trying to get them the child misses '*the whole*.' This is the real source of the apparent increase of work. The curriculum is congested, not by the richness of its content, but by the number of its empty details.

(c) Isolation from Life

The present curriculum is too mechanical and almost entirely unrelated to life and experience and consequently lifeless. The work in arithmetic provides adequately for the learning of facts and processes, but not for developing the use of its methods in the affairs of daily life. The language work is over-formal and too much isolated from the common needs of speaking and writing. The social science subjects, i.e. history, geography and civics, are very generally 'bookish' as taught at present. Even the handwork and the manual work that are being done by way of paper-folding, clay-modelling, gardening, etc., are often too formal and mechanical. The curriculum consists almost wholly of studies of a formal nature absolutely unrelated to life. When these studies are applied to life, the relation looks strained and artificial. The traditional curriculum consists of content to be passively learned rather than problems to be actively studied.

(d) Emphasis on the Three R's

The present curriculum is largely artificial and tends to limit itself too rigidly to imparting knowledge and to ignore the real purpose of life which knowledge must

help to realise. A very large proportion of time is given to the book subjects—i.e. language and arithmetic, and relatively little time to the subjects representing thought content, the use of imagination and opportunity for considering questions related to life's problems. Practically no time is given towards the development of 'creative self-expression.'

(e) *Lack of Co-ordination between Life In and Outside School*

The school is the agency which should help the child to grow and to adjust itself to its environment, while enriching and improving it. Yet the aim contemplated, i.e. literacy, and the way in which abstract subjects are taught have nothing in common with the *child's out-of-school life*. No use is made of his environmental experience nor is anything done to enrich it. Rather a false and harmful distinction grows up in the child's mind that what is learned outside by direct experience, practical doing and social interaction, is not education, whereas the remote, artificial, lifeless symbols of the schoolroom deserve that designation. The child thus tends to live in two worlds, the one natural, free and closely related to life-interests and needs, the other apart, detached, with an emphasis upon things which have value in the classroom and in examinations, but nowhere else. At least the child has never utilized these symbols enough in furthering his own interests and in solving his own problems to see any real value in them.

(f) *Emphasis on Future rather than on Present Needs*

The present curriculum does not make adequate provision for the *present needs* and interests of the child. On the other hand, attention there is mainly directed

towards future contingent needs. 'The child may at present be interested in drawing a beautiful picture or constructing a playhouse or engaging itself in some similar activity; in these circumstances nothing is more cruel and discouraging to the child than to be forced to sit quiet in the classroom and listen to the teacher pouring out some book material. We have no right to compel the child to give his mind to something which has absolutely no interest for him. The best way to help the child to learn would be to realise his needs and direct the activities of the school in such a manner as to help the child to discover the best means of meeting his needs and thus educate him through the activities in which he is interested.

We must know that a real child is always in motion whenever there are no artificial restrictions imposed on him. At home, in the street, and in the playground the child is always found active, doing something. But in our school with our educational curriculum, the child *cannot* be active. 'The repression of the school is the depression of the schoolboy.'¹ Children are often quite intelligent, industrious and upright when out of school, but docile, passive and timid once they come into the classroom.

'The educator must look for the *'cash rather than the credit.'* Children are intensively active in the present and for the present, while adults foresee the future and work for that. From their own viewpoint adults arrange problems and prescribe the material which they deem fit for the child in the form of school subjects, which, however, do not function normally in the child's life. Therefore the children see no purpose and have no interest in the study prescribed for them. The work

¹ J. L. Merriam, *The Child and the Curriculum*, p. 6.

does not meet the needs of the children and consequently the curriculum becomes the main cause of stagnation, retardation, and withdrawal of children from the school.

(g) *Lack of Opportunity for Initiative and Thinking*

Children are not given much opportunity for initiative or for participation in activities which are educative. The daily work consists only in learning certain facts which the teacher thinks important. This does not need any thinking, resourcefulness, or initiative on the part of the child.

Our duty is so to prepare the rising generation to think that they can and will think for themselves, even, ultimately, if they so decide, to the point of revising or rejecting what we now think. Our chosen beliefs will have to stand this ordeal.

. . . We must free our children to think for themselves. Anything else is not only to refuse to accept the facts as to the unknown, changing future, but is at the same time to deny democracy and its foundational demand that we respect other people, even our own children.¹

The form of study by which the requirements of the curriculum are met in most subjects seems bookish and artificial to the children. Memorizing what is in the books and reciting it is the process followed in most subjects. Want of reality and absence of real problems mean neglect of the development of thinking ability in children. The use of real problems of personal and community life would almost of necessity require some constructive thinking. Even the industrial work is almost devoid of opportunities for thinking to the children. Since they are furnished complete with working plans and instructions for every design attempted, the thinking has also been done for them in advance.

¹ W. H. Kilpatrick, *Education for a Changing Civilization*, p. 60.

(h) *Lack of Provision for the Development of Ideals, Attitudes and a Sense of Appreciation*

The present curriculum disregards the development of tolerant understanding, creative self-expression, social inter-action, co-operation and such other ideals, attitudes and aims. Yet these are surely more important to abundant living than mere information or skill. As Lajpat Rai says, 'Nine hundred and ninety-nine out of a thousand graduates of Indian schools and colleges grow to manhood without any knowledge or taste for music.'¹ 'In education the aim should be not a curriculum taught or an examination passed but a character won.' But with the present curriculum the probabilities are that through compelling children to secure a verbal command of extrinsic subjects, harmful attitudes and habits will be built up which will lead them to dislike the school, the teacher and books and foster bad habits of inattention, dawdling, deception, and dishonesty. Such traits are common in schools and are frequently the outcome of forcing uninteresting, difficult and remote subjects on the minds of children whose interests and purposes are elsewhere.

The official course of study also ignores the development of those attitudes and ways of living which make for health and cleanliness, for the understanding and appreciation of home and community life, for the wise use of leisure time, for good citizenship, and for the disposition and the ability to contribute to the improvement of the village and the wider environment.²

Yet, only as pupils participate in these important phases of life, beginning on the level of their own experience, will they be likely to manifest those traits of

¹ *Problems of National Education in India*, p. 153.

² W. J. Mc Kee, *Developing a Project Curriculum for Village Schools in India*, p. 73.

citizenship which are necessary for improved village life and for the creation of a greater India.

What then is wrong with our schools? Why are they unsatisfactory? Broadly speaking there are two defects in them. Many do not aim deliberately to develop every side of the potential manhood and womanhood of the children and they afford no intelligent and systematic training in citizenship.¹

The State should reform its present system of education for the young on lines such as will fall in with a comprehensive scheme for an education in *citizenship and for life*.²

The words of Amin-ul-Mulk Sir Mirza M. Ismail, Dewan of Mysore, are very significant in this connection. He says:

We, in Mysore, have always condemned as pure illusion the idea that between the Indian States and British India there can be any *real* antagonism of interest. Ours is a common destiny. The two Indias . . . are bound together by ties of a common patriotism . . . May the time soon come when with economic harmony, political federation and real spontaneous co-operation among communities, a united India may be ready for her destiny.³

We must therefore develop in our children 'love of India as a whole as distinguished from love of village, town, city or province.'⁴

(i) *Lack of Provision for Adequate Physical Growth*

In India 'millions die every year of the harm done to their systems by neglect of their health during school and college days,' says Lajpat Rai. He further says:

We in India are guilty of a criminal waste of our human resources by our dilatoriness in recognizing the supreme

¹ G. V. Job, *The Indianization of Mission Schools*.

² K. T. Paul, *Adult Education an Urgent Need of India*.

³ Reply to presentation of Civic Address by the Corporation of Madras, published in *The Hindu*, 25 September, 1929.

⁴ Lala Lajpat Rai, *Problems of National Education in India*, p. 133.

importance and urgency of the problems of public health and public education. While a certain amount of national awakening is observed in the attitude of the nation to the problems of education, it is not yet generally recognized that a provision for the health of school children is a necessary item of the programme if education is to be effective. Every educated Indian knows how much he has suffered in health, vitality and energy by a one-sided education which took no notice of the physical requirements of his body. . . . We have every year about a hundred thousand young men engaged in mastering Milton, Shakespeare, Southey, Shelley, Kalidasa or Firdausi who have never been told, either at home or at school, how to cultivate an erect posture, how to take care of their bodies, hands, legs, noses, eyes, teeth, ears, organs, muscles and nerves. They know nothing about the hygiene of living, of housing, of food, of dress and of mating. The curriculum of studies takes no cognizance of these things, nor of those which provide recreation and amusement of a healthy and edifying character. . . . I want my countrymen to realize that the problem of physical education is a national problem of the first magnitude, and they should apply themselves to its solution with all the energy and the force of soul they possess. It is obvious that we in India cannot copy the United States. But surely we can attend to the gradual application of principles and the introduction of measures to enforce them as circumstances and funds permit.¹

(j) *Lack of Differentiation*

The curriculum has not been primarily related to village interests and conditions. Children have been educated apart from the village interests rather than in the concerns and progress of the village.²

The village teacher has often been a stranger to the village and being himself the product of a system where education is regarded merely as a means of qualifying for government or clerical service, he has been apt to set before his pupils that one ambition.³

¹ Lala Lajpat Rai, *op cit.*, pp 151-53, 169.

² *Report of a Conference on Rural Education*, p. 23

³ G. A. Wathen, *Education in the Punjab*.

When we are thinking of the education of the millions of people living in our villages a very large proportion of whom will remain in rural surroundings engaged in agricultural or village pursuits, we must realize that they need an education in terms of their interests and experiences which will make their lives healthier and more abundant, their outlook broader, their contributions of more social benefit, their use of leisure-time more recreative, rather than an education in terms of mechanical remote tools of literacy.¹

4. THE TASK OF THE EDUCATOR

We have boys and girls to educate, that is, to help them live more fully while boys and girls, and also to prepare them to be efficient men and women in later life. We have a traditional curriculum in our schools. The subject matter of this curriculum consists largely of what has been aptly called 'tools.' Much of this curriculum has become obsolete because by its very nature it is not closely connected with the rapidly changing life outside the school. Our problem is to get as close as possible to the lives of the children at home and in the larger community, and help them to do *better* in all those *wholesome* activities in which they normally engage. The emphasis should be on helping, rather than teaching facts. Consideration should be directed to boys and girls as individuals, rather than as mere groups or averages. The spirit of co-operation and team work should be encouraged among children rather than that of competition. The subjects of study should be based on the normal experiences of children and adults and not confined to the three R's as at present.

¹ W. J. McKee, *Developing a Project Curriculum for Village Schools in India*.

CHAPTER IV
THE RECONSTRUCTION OF
THE CURRICULUM

CHAPTER IV

A. THE RECONSTRUCTION OF THE CURRICULUM

1. THE NEED FOR A POSITIVE TREATMENT OF THE PROBLEM

As seen in the previous chapter, the present curriculum is unsatisfactory. Moreover, the improvements so far made are without any fundamental principle; they are spasmodic, personal, temporary and local. They are of the nature of patch-work. Now the problem is whether to continue the same kind of patch-work or to reconstruct the curriculum in the light of present day educational theories.

Looking at the hopelessly poor results of our efforts in the cause of mass education, I think it is high time for us in India to discard the traditional curriculum and effect a thorough-going constructive revision.

What then is the problem? It is just to get rid of the prejudicial notion that there is some gap in kind (as different from degree) between the child's experience and the various subject-matter that makes up the course of study. . . . Abandon the notion of subject matter as something fixed and ready-made in itself, outside the child's experience; cease thinking of the child's experience as also something hard and fast; see it as something fluent, embryonic, vital; and we realize that the child and the curriculum are simply two limits which define a single process . . . It is continuous reconstruction, moving from the child's present experience

out into that represented by the organized bodies of truth that we call studies.¹

So in the words of Dr. Harold Rugg, one of the foremost thinkers in matters educational:

It is not refinement of existing 'subjects' that is most sorely needed; it is rather the radical reconstruction of the entire school curriculum.²

2. PROCEDURE TOWARDS RADICAL RECONSTRUCTION

How should we, then, proceed towards the radical reconstruction of the curriculum? First, we need to know the principles of curriculum-making. Second, we need to have a new conception of learning, subject-matter and curriculum.

It seems to me that nowhere in the world has this problem of reconstruction of the curriculum received so much attention as in the United States of America where a great body of literature has been contributed by various educators. But the work done by the distinguished committee of the National Society for the Study of Education and published as Part II of the *Foundations of Curriculum-making* is of universal importance and applicability. It contains a composite statement, signed by all the members of the committee, and supplementary statements by most of the individual members. To gain some knowledge of the principles of curriculum-making, one need only study extracts from that composite statement.

(a) PRACTICAL STEPS IN CURRICULUM-MAKING

(1) *Regard for Child-Growth and Effective Social Life.* In curriculum-making, attention should be given to the interests, needs and activities of child-life and of adult society.

¹ John Dewey, *The Child and the Curriculum*, pp. 13, 16.

² *Twenty-sixth Year Book*, Part II, p. 147. N.S.S.E.

(2) *Scientific Study of Society.* The curriculum-maker must become a student both of the child and of society and the accumulating experience of the race.

Curriculum-making includes three technical tasks of major importance: the determination of the ultimate and immediate objectives of education; the experimental discovery of appropriate child activities and other materials of instruction; and the like discovery of the most effective modes of selecting and organizing the several activities of the different grades of the school.

(3) *Social Improvements.* It is of increasing moment that our educational agencies be organized for the task of bringing children to a progressive understanding of their responsibility for social progress, and of problems, practices and institutions of social life. Throughout their short careers, pupils should be given opportunities to think about these problems and institutions, to develop attitudes of understanding and tolerance, and to perfect habits of right conduct and creative self-expression. Only through frequent and definite practice in clear thinking and right feeling about these problems and issues can children grow in the power to meet them.

(4) *Social Integration.* A proper integration is necessary to satisfy social life. . . . The common materials of the curriculum . . . should . . . include the important attitudes, generalizations, and appreciations and an understanding of the important institutions and problems of life, as well as the conventional skills and knowledges which hitherto have played a dominant role. . . . The curriculum should provide for individual differences

(5) *The Place of the School Subjects in Instruction.* Some of the barriers between school subjects hinder true learning, rather than promote it. From the study of industrial, political and social life, illustrations abound of the fact that the present subject divisions of the curriculum tend, in some cases, to isolate meanings, principles, movements and forces which, to be truly understood, must be studied in close relationships of their natural settings. [This indicates] the necessity of grouping in broader units much material which is now distributed through several distinct school subjects. The materials of instruction should be assembled from the

starting point of the needs of the learner, irrespective of the content and boundaries of existing subjects. Where the needs of the learner in one field demand new subject-matter, or make the use of subject-matter from another field desirable, the present content of the subjects and the subject-matter divisions should not be permitted to act as barriers to the improvement of instruction.

The criterion, therefore, which should exercise the greatest control over the organization of the materials of instruction is the criterion of true learning. Meanings, principles, institutions, modes of living, should be discussed in such natural relationships that youth can develop reasoned control over them. Pupils must come to view the forces as well as the structure of society as a whole.

As the reorganization of the curriculum proceeds, therefore, some existing subject divisions may disappear as separate units in the curriculum; some may be retained and new ones may make their appearance . . . Efforts are to be made to construct curricula in terms of purposes and activities, rather than in terms of subjects.

(6) *Continuous and Comprehensive Curriculum Study.* Curriculum study should not only be carried on continuously, it should also be comprehensive. . . . The curriculum-makers should seek on every possible occasion to develop sympathetic, broad views of the world. Especially should the treatment of human relations be of a type which will include as many lines of consideration as can efficiently be brought together in the experience of pupils. . . . This means especially that the personnel of committees shall be constituted of persons of varied interests and equipments. They should include some person interested and equipped for the scientific study of learner's interests, activities, and methods of learning, others trained and experienced in the scientific study of society and still others who are subject-matter specialists. . . . The material shall be organized so as to insure economical and efficient learning.

(7) *Measuring the Outcomes of Instruction.* To serve a useful purpose, tests must be fitted to the requirements of the curriculum and to the requirements of method. They must be determined by the purpose set up in the curriculum for the group of children to be tested.

(8) *The Role of Teacher-Training Institutions in the Reconstruction of the Curriculum.* Our teacher-training institutions should not only prepare prospective teachers to teach in the public schools as they now exist, but should also make definite provisions to prepare them to help bring about the better instruction contemplated.

(9) *The Extent of Local Adaptations in Curriculum-making.* The curriculum will contain . . . much material common to the country as a whole. Every locality, however, should employ local illustrative material . . .

Some have wished the rural child so educated that he will stay on the farm. The individual should, however, be so educated that he can choose wisely his own life and occupation. Any infringement of this principle is to be deprecated. However, nothing herein should be construed as suggesting that it is not the duty of the rural school to make rural life as attractive and efficient as possible.¹

(b) THE NEW CONCEPTION OF LEARNING, SUBJECT-MATTER,
AND CURRICULUM

In the composite statement referred to above, the committee emphatically state that, 'Advantageous learning is never guaranteed by mere formulation of subject-matter which is used in instruction.'

But what, according to the committee, will guarantee advantageous learning? Note their statement:

Meaning grows only through reaction . . .

Advantageous learning affects favourably the individual's behaviour.

Learning, for the educator, . . . is not satisfactory until the new way of behaviour (that is the new mode of response) has been so built into the learner's nervous system that it may be reasonably expected to function efficiently when the proper time comes.

The term 'true learning' therefore, is applied to any change

¹ For full treatment see *Twenty-sixth Yearbook*, Part II, pp. 11-28. N.S.S.E.

in the control of conduct which permanently modifies the individual's mode of reacting upon his environment.

The final test of learning is the emergence of appropriate conduct.

These concepts, therefore, emphasize reaction, active response, changes in conduct, and the building of new ways of behaviour in the learner's experience.

Subject-matter takes new meanings likewise. The new subject-matter does not consist of 'facts, processes, and principles' to be learned.

From one point of view 'subject-matter' will be conceived as the best mode of behaviour that the race has discovered; from another point of view, the actual ways of responding that the learner is building into his own character.

What then is the new conception of the curriculum?

The curriculum should be conceived, therefore, in terms of a succession of experiences and enterprises having a maximum of lifelikeness to the learner. . . . It is the task of the teacher and the curriculum-maker, therefore, to select and organize materials which will give the learner that development most helpful in meeting and controlling life situations. The method by which the learner works out these experiences, enterprises, exercises, should be such as calls for maximal self-direction, assumption of responsibility, of exercise of choice in terms of life values.¹

So the curriculum is to be a reflection of life purposes. As children are living and participating in various activities at all times outside school, the school is to be a supplementary part of the life which it attempts to enrich. The curriculum must therefore reflect the interests and purposes of social life which it desires to promote, and provide such materials from the experience of the past as are required by those very interests and purposes for their fuller satisfaction.

¹ *Twenty-sixth Yearbook, Part II, pp. 17-19. N.S.S.E.*

This new curriculum is to be built upon the theory advocated by Dewey and others, that the individual is a bundle of impulses seeking expression and that the mind is a way of behaving in promoting self-expression. This bundle of impulses can for educational purposes be grouped under five heads: (1) The play impulse, (2) the social impulse, (3) the investigating impulse, (4) the constructive impulse, and (5) the art impulse. The educator must make use of these impulses effectively in terms of the objectives of life. What experiences, satisfying to these impulses or connected with them, will aid in the development of health? What will promote practical efficiency? What will make the use of leisure most wholesome and satisfying? Such are the questions that are to be answered in selecting and organizing the materials which make up the school curriculum.

The school curriculum, therefore, becomes a series of purposeful activities in meeting life needs in the best way. The teacher's problem lies in helping to bring about the feeling of these needs in some orderly arrangement and in so directing the activities that pupils discover and use the most pertinent knowledge and the best methods of procedure.¹

The next question naturally arises, What can such a curriculum be expected to accomplish? Does it enable the child to attain the mastery of the 3 R's, to gain the knowledge that is required? In short, can such a curriculum do all that the traditional curriculum has done?

An emphatic 'Yes' would be the answer. It not only does all that the traditional curriculum has done, but does much more that is essential to human growth. It helps the children to realize life purposes.

What are life purposes? They are health, practical

¹ F. G. Bonser, *The Elementary School Curriculum*, p. 77.

efficiency, civic and social co-operation and wise and wholesome recreation.

The only means of growth is by effective and satisfying participation in these activities. Meeting each day's needs of childhood is the best preparation for meeting the needs of adult life. There is no opposition between the needs of child-life and of adult-life. Life as a whole is a continuous process.¹

The experience which satisfies a particular need at one time is not only of value for the occasion, but it is a means of more readily and effectively meeting the later needs. Every experience is to be regarded as a stepping stone to a larger experience. This is only another way of saying that we learn to do by doing.

It includes, in addition, that we learn to think by thinking, we become good citizens by acts of good citizenship, we form habits and attitudes by the use of the activities which make them, and we develop appreciations by particular experiences in enjoyment.²

In attaining the larger particular purposes, there arise many minor problems. To go forward to the larger purposes, the minor problems that arise must be solved as means to ends.

New information becomes necessary. Facts or formulas or processes must be used accurately and rapidly or time and effort are wasted. Particular habits or processes are required. In almost any large project in life, it is found necessary to read, write, spell and use some of the facts and processes of number with accuracy and speed. Simple forms of drawing and some manual dexterity are often required.

In fact, the need for the various means is literally forced upon the children—not by the teachers—but by the situations.

¹ F. G. Bonser, *op. cit.*, p. 57.

² *ibid.*, p. 58.

Reading, writing, spelling, number, and drawing become so necessary that the worth of learning them thoroughly becomes self-evident. Such drill work as they require is not now isolated or meaningless. Projects in really living reveal the needs for the tools required in life and enkindle motives for their mastery.¹

In fact Collings has actually shown that the results of his Experimental School, as compared with the Control Schools, were much better in almost all respects:

The mean achievement of the Experimental School in the common facts and skills when expressed in terms of the achievement of the Control Schools was 138.1 per cent. . . . The improvement of the children of the Experimental School in eight ordinary attitudes toward the school and education ranged from 25.5 per cent. to 93.1 per cent., whereas the improvement of the children of the Control Schools in the same attitudes ranged from 2 per cent to 15 per cent. The improvement of the children of the Experimental School in twelve ordinary phases of conduct in life outside of the school, ranged from 35 per cent. to 100 per cent., whereas the improvement of the children of the Control Schools in the same phases of conduct ranged from no improvement to 25 per cent.²

3. THE CHANGED CURRICULUM

(a) *Change in Purpose*

According to Dr. Kilpatrick, the actual aims of the school are not to be the conventional knowledge or skills, but the bettering of the present child-life of the pupils. The starting point is to be the actual present life of the boys and girls themselves, with all their interests and desires good and bad. The first step forward is to help guide the children to choose the most interesting and fruitful parts of this life as the content of

¹ *ibid.*, p. 58-59.

² E. Collings, *An Experiment with a Project Curriculum*, p. 6.

their school activity. The aim is to be twofold, first, to help the boys and girls do better than they otherwise would the precise things they would choose and, second, by means of the experience of choosing and through the experience of more effectual activity, gradually to broaden the outlook of the boys and girls as to what they might further choose, and then to help them better effect the new choices. The underlying principles are: first, '*The pupils must purpose what they do*'; second, '*actual learning is never single*', third, '*all learning encouraged in the school is so encouraged because it is needed here and now in order to carry on better the enterprise now under way*'; fourth, '*the curriculum is a series of guided experiences so related that what is learned in one serves to elevate and enrich the subsequent stream of experience.*'¹

(b) *Change in Content*

The rift between the curriculum and society must be bridged. There must be a more intelligent understanding and discussion of how people live together, what kind of living is good and how to improve the kind of living. As Dr. Counts says, 'The materials of instruction should be selected with a view to giving the child insight into society, the ability to use institutions, an appreciation of the value of its possessions, a watchful regard for its welfare, and a compelling desire for its improvement.'²

(c) *Change in Organization*

There is to be, according to Dr. Rugg, 'a new

¹ E. Collings, *An Experiment with a Project Curriculum*, Introduction by Dr. W. H. Kilpatrick, pp. 18-20.

² *Twenty-sixth Yearbook*, Part II, p. 83. N.S.S.E.

synthesis of knowledge and a radical re-departmentalization of the curriculum.' For example, several narrow subjects, such as history, geography, civics, economics, etc., are to be integrated together as social sciences. The curriculum is to be organized as several units of study or projects, i.e., wholehearted purposeful acts carried on amid social surroundings. These projects can be classified under four heads: The Producer's Project, The Consumer's Project, The Problem Project, The Drill or Specific Learning Project.¹

(d) *Change in Method*

There is to be a laboratory spirit in the class-rooms. The teacher is to be regarded as a guide and not as a taskmaster. There is to be a great willingness to try new types of material, to experiment with new groupings of school subjects and to depend more and more on objective measurement of results.

4. NO STANDARD CURRICULUM

As we thus conceive of curriculum as Projects or Units of Study, we have no reason to assert that there is only one form. On the other hand there is ample scope for good variety.

According to Dr. Kilpatrick:

The main reliance as to constituent unit of the curriculum will be pupil enterprise, individual and group, where the pupils count the enterprise to be their own and accept responsibility for its successful prosecution.

The choice of such enterprises will be the joint work of pupils and teacher, the teacher holding final authority but seldom using it. . . . The successive experiences . . . should not be thought of as independent of each other, but rather as

¹ Kilpatrick, *Foundations of Method*, pp. 347-55.

being increasingly integrated in the light of emerging needs and developing interests. . . . Creative work will be stressed, and everywhere, not simply in art and literature. . . . The aim will not be adjustment to any *status quo*, but such development as makes the child increasingly able and disposed to think intelligently for himself in the light of ever fuller meanings and to act accordingly.¹

Then, is there a place for a course of study? Emphatically, 'Yes,' as the sponsors of the new viewpoint declare.

In this process of curriculum-making, it is necessary that a teacher have at hand at any stage of his teaching an outline of the general attitudes, the finer appreciations, the important concepts and meanings, and the generalizations which he wishes to secure as part of the outcomes of his instruction.²

The next question arises, How much planning ahead is necessary?

That part of the curriculum for which selection of supplementary experiences and materials are to be used as conditions locally suggest, should be planned partly in advance and should be made partly as new materials become available. That part of the curriculum which represents the daily life-situations and interests from which the immediate specific needs of students arise, should be—can only be—made from day to day.³

5. THE CHANGE TO BE SLOW AND GRADUAL

We cannot make any curriculum completely revolutionary. We cannot take leaps from one way of organization into an entirely different one. It must be a process of evolution; we must set the goal in view and move slowly towards it. But there must be an

¹ *The New Era*, April, 1929, p. 90.

² *Twenty-sixth Yearbook*, Part II, p. 19. N.S.S.E.

³ *ibid.*, p. 20.

entire recognition of the new philosophy of education; and a radical reconstruction in the form of units of study must begin with a re-departmentalization of subjects under broad headings. The reconstruction in the form of Projects may be piecemeal, i.e. one unit after another tried in several schools and that in the lower grades, preferably the lowest. In Dr. Kilpatrick's own words:

In large social matters the best we can hope for is improvement not by jumps, but by degrees, whereby the present bad state of affairs changes gradually into a better state of affairs as thought and effort are properly applied.¹

6. ADVANTAGES OF THE VILLAGE SCHOOL FOR PROJECT TEACHING

Certain elements in the rural situation are particularly conducive to the organization of the Project or Activity Curriculum. The Project method implies freedom of adjustment to the needs, capacities and interests of the individual. The smaller rural unit, the greater independence of each individual and the fact that a variation in one school does not interfere with the work of another make more feasible this adjustment to individual and local interest.

The use of this method is further facilitated by the fact that the school life and the out-of-door life can be intimately and effectively related. Projects, like the Village Home and its relation to the Village, the Farm with intensive study of one product, the Village and its relation to the District, the Village Shop and Post Office and then relations to the Province, can be used with abundant results. The only criticism to be offered is that they may be too narrowly vocationalized. This

¹ *ibid.*, p. 135

danger must be avoided. They are to be used only as educative experiences leading out into larger realms of knowledge and appreciations to be in keeping with the needs of the child and the cultivation of a broader world-outlook.

The variety of problems presented to the child through rural experience and the fact that he is in intimate experiencing contact with many types of rural activity make possible a wise, well-ordered and organized selection of activities, thus enabling the educator to find 'activity leading to further activity.'

Another obvious advantage is that the environment provides ample scope for the exercise of individual initiative and judgment. In fact, as Dr. Brim says, 'The rural child in his world is accustomed to the very procedure the "project" method contemplates.'¹

7. NEED FOR DIFFERENTIATION BETWEEN URBAN AND RURAL CURRICULUM

Dr. Brim has adequately discussed this problem in his article on 'The Rural Elementary School' published in *The Elementary School Journal* for April, 1923. I now proceed to adapt a few of his remarks to suit our own needs and conditions in Mysore.

The child's best interests and the best interests of our society demand that there should be no artificial limitations placed on the choice of his work. He should be given every assistance to self-discovery. The elementary school is primarily to serve the child and society and only indirectly other rural interests such as agriculture.

While this is the first thing to be borne in mind in

¹ O. G. Brim, *Rural Education*, p. 222.

constructing a curriculum for rural children, it is not all. Nor is it the most difficult. We have sufficiently considered the goal to be attained. It is time to consider the point at which we have to start in elementary education.

Bobbitt makes the following statements:

The curriculum of the school will aim at those objectives which are not sufficiently attained as a result of the general undirected experiences.

Or, stated in another way:

The curriculum of the directed training is to be discovered in the shortcomings of individuals after they have had all that can be given by the undirected training.¹

The task of the school is to supply the 'lacks' of the child's out-of-school education. What he fails to learn about the essentials of hygienic living, the school should supply; what he fails to acquire in the field of socialized attitudes and conduct, the school must seek to give him. The school should be the complement of environmental education. Consequently, any scientific attempt to provide education for rural children must carefully diagnose and evaluate the educational forces of the environment. The school has to teach the child the things he does not learn outside the school. It must teach him in terms of his own experience and by means of the life around him.

The rural 'lacks' are in some cases peculiar to rural children. Because a rural child's experience and environment are different from those of urban children, the rural curriculum should differ from the curriculum of the city schools. Urban children should be taught among other things to appreciate the joys and hardships, the opportunities, and the distinctive social service of

¹ Franklin Bobbitt, *The Curriculum*, pp. 44-45.

rural people. Rural children must learn the same lesson in regard to urban folk, their life and work, if a large national community spirit is to be realized. To reach the common goal, rural and urban children must travel by somewhat different roads.

What are the 'lacks' of rural life which we must consider? An analysis of the handicaps of the rural child reveals the fact that the resources fundamental to an efficient social education and individual growth are very meagre. Rural interests are limited. The child's social life, reduced largely to the infrequent mingling of people of a single group with a single point of view, is likely to be barren. Its standards in sanitation, in dress and in social customs and in civic and social contacts are not on a par with accepted social practices. Resources available to a rural child in music and art, with reference both to their appreciative and their creative aspects are sadly limited. Access to other peoples, other ideas, other interests and other ways of living is made difficult by distance. Improvement is necessarily slow by the very nature of rural life. Moreover, to this natural handicap are added a rural conservatism that moves slowly, an independence maintained with pride, and a self-sufficiency that obstructs co-operative effort and intelligent use of social forces. Especially notable is the existence of an antagonism between rural and urban groups which hinders the exchange of ideas, co-operation in the solution of common problems, the appreciation of their interdependence and the development of common interests. The work of the rural school must be adapted to the specific conditions of the group to be served.

Let us consider the work in hygiene. What we want to do for the rural children is to teach them to appreciate the importance of sanitary practices and to develop

in them fixed habits. The things they must learn are those things they fail to do or do wrongly. Questions of ventilation, bathing, balanced diet, recreation, and cleanliness offer themselves by way of illustration. Conditions vary from family to family. Some children need lessons on personal cleanliness; others do not. Rural children need some things that urban children need not be taught. This does not mean that the city children need less attention paid to hygiene, but that the task will not be the same for both.

The point may be more easily made in the case of civics. Both country and city children must become good citizens. Civics, like hygiene, is best taught by having the children do something, carry out some civic activity. Rural children may clean up the school-yard, make the school-room attractive, plant flowers, make paths, give entertainments for their parents, clean up the breeding places of flies and mosquitoes, refrain from polluting springs, etc. The city children may be taught to keep from spitting on the roads, to visit the shops and factories and study the conditions of the working men. Both rural and urban children would be developing a spirit of social service through carrying on these activities, but they would not be having the same lessons.

In short, social welfare and progress and the child's right to happiness and growth demand that the school shall do what it can to break down the barriers that limit the rural child's opportunity.

After the objectives of rural elementary education have been determined and the 'lacks' have been established by a careful diagnosis of rural needs, we have still the task of supplying the experience that will attain our ends for the rural child. In supplying these experiences for the education of the rural child, we must

select the kind of work that is vital to him, closely related to his experiences and activities, and that has real social worth.

The child should read about the crops, the birds and the flowers. He should study local geography and the relation of the local activities to the condition of the soil. He should see arithmetic applied to the daily problems of the school and of the farm and home. History should give meaning to the customs and life activities of the rural community. Art should have a closer relation to the beauty of the bird, the flower, the sunset, and the starlit night. Music should teach him to appreciate the song of the bird and the murmur of the wind, the rustle of the tree and the ripple of the stream. Education should deal with life about him in order to make it more meaningful and more significant to him and make him more effective in meeting its many tasks.¹

The village school, therefore, must not only be a centre of intellectual life, but also the centre of economic life. 'It must co-operate with the village around it, cultivate land, breed cattle, spin clothes, press oil from oil seeds; it must produce all the necessities, devising the best means, using the best materials and calling science to its aid. Its very existence should depend upon the success of its industrial activities carried out on the co-operative principle which will unite the teachers and students and villagers of the neighbourhood in a living and active bond of necessity.'²

We must not fail to note that the physical, social and psychological factors of the countryside necessitate numerous differences between the projects and problems of the rural and those of the urban curricula. Therefore,

¹ Refer *The Elementary School Journal*, 1923, pp. 586-600.

² Rabindranath Tagore, *Creative Unity*, pp. 192-93.

until we have curricula definitely planned to achieve educational objectives under rural school conditions, we shall not have . . . effective rural education; . . . until we have a specially adapted form of curriculum made to the specifications of the one and two teacher schools, it is practically impossible for them to cope with the full elementary educational problem.¹

As Dr. Dunn says 'The one and two teacher schools, at present the chief educational agency provided for rural children, labour under an additional and unnecessary handicap from the necessity of using curricula made for graded school organization. As long as one and two teacher schools exist, they should be provided with curricula organized by groups to fit their practical needs, and not by grades according to the convenience of the city graded schools.'²

8. DIFFERENCE IN CONTENT AND PROCEDURE BUT NOT IN PURPOSE

It must be emphatically noted that any attempt to predetermine the child's future is autocratic. The philosophy of an entirely ruralized curriculum and the consequent slogan 'Stay on the Farm' must be totally rejected. The field of the child's opportunity must not be limited. We must not further isolate rural folk and build up class differences. On the other hand, we must seek wider social contacts and integrate different groups to bring about social adjustment. Society demands that we socialize, not ruralize, the child of the open country. Professor Carney rightly says:

¹ F. W. Dunn, *A Rural Curriculum* (Rural School Pamphlet, No. 40).

² *Teachers College Record*, March 1923, article on 'Rural Elementary Curriculum.'

Let us have farmers who are farmers from *choice*, not from force. As a teacher in country schools I do not teach agriculture either to *make* or *unmake* farmers. I teach it for two simple reasons, first, because it is the basic experience of my young people, the experience through whose terminology they interpret everything else, and second, because it is a great racial heritage of science and information which every child should know, just as he should know history. . . . In short, let us make agriculture and farm life experience the *starting point* of elementary rural education, not its *ultimate goal*¹

As Rajamantrapravina Diwan Bahadur K. Matthan, formerly Inspector-General of Education in Mysore, says in his report to the Government of Mysore after attending the Imperial Conference in London, in 1927:

The rural environment can in the hands of a competent teacher yield the best cultural education. As an illustration, an account was given of an experiment made in a rural school in Scotland. The highest class, consisting of seventeen boys and eight girls, undertook a course with a strong rural bias. The phenomena and occupations of the locality were made the basis of a study of chemistry, biology and geology. The rotation of crops, the use and effects of artificial manures, the effect of frost on vegetation, etc., were studied. Then the class studied the germination of seeds, calculated the percentages of germination of each variety of seed, and then passed on to the study of cultivation as practised in the neighbouring fields. They grew some fifty varieties of potatoes and computed the yield for each variety and discovered the varieties best suited to the local conditions. The girls studied the rearing of poultry and poultry diseases. The entire work was done on strictly commercial lines and provided exercises in arithmetic, book-keeping, etc. Such a course not only shows to the pupils the importance and value of new scientific discoveries and methods for agriculture but also develops in them the scientific attitude of mind and is as truly cultural as any

¹ Mabel Carney, *Country Life and the Country School*, pp. 179-80.

course according to the traditional curricula. [But] the organization of the rural school should not be such as to deny to the rural child any opportunities open to the urban child. While an agricultural bias is given to the rural school, the curriculum should be such as to enable the child possessing the capacity and the desire to proceed to the high school and university . . . and to foster a taste for good reading, music and art and develop the civic virtues.

So in thus relating the school work to the daily activities and interests of the pupils, we must avoid the danger of becoming so interested and busy with local conditions and problems that we fail to teach anything else.

The local element in the course of study is only the beginning. But these beginnings must lead to bigger things. The school is to lead the rural child to a knowledge and an appreciation of the world at large, and it would be stunting his growth on a very limited level to stop with a 'purely rural' course of study. The child is to be made a member of the larger national and world society and therefore it is important to give the child a chance to acquaint himself with the great social heritage of the human race. Therefore our slogan should be 'Begin where the child is. Teach in terms of his experience. Relate the work to his daily activities, but do not forget the goal.'¹

¹ *The Elementary School Journal*, April, 1923, O. G. Brim's article on 'The Rural Elementary School Curriculum.'

CHAPTER IV (*Contd.*)

B. AN ILLUSTRATIVE METHOD OF PROCEDURE FOR CONSTRUCTING THE PROJECT CURRICULUM

1. CRITERIA FOR SELECTION OF THE PROJECT

(a) The unit of work must be selected from real life and must be considered worthwhile by the child, because he feels that he has helped in selecting it and finds in it many opportunities to satisfy his needs.

(b) The unit of work must afford many opportunities for real purposing and real projects and it must be something which the child can carry into his normal activity.

(c) The unit of work must stimulate many kinds of activities and so provide for individual differences.

(d) i. The unit of work must make individual growth possible.

ii. The succession of units of work must provide for continuous group growth from one level to the next.

(e) Each unit of work must furnish leads into other related units of work and must stimulate in the child the desire for a continued widening of his interests and understandings.

(f) Each unit of work must help meet the demands of society and must help clarify social meanings.

(g) Each unit of work must be accompanied by

progress in the use of such tool subjects as contribute to that unit.

(h) Each unit of work must lead to the development of desirable habits.

2. TEACHING TECHNIQUE

(a) A period of orientation must be provided. Understanding between teachers and pupils must be secured.

(b) The teacher must set the stage and call for the statements of the problems as he or she wishes the class to feel them, and thus make use of pupil experience and initiative.

(c) The teacher must take an active part in all phases of the work, being a member as well as a guide of the group.

(d) As not every experience is worthwhile and not every one will end in value, the teacher must help with the selection of activities and materials and information connected.

(e) The teacher must provide opportunities through discussions, dramatics, play, further construction, exhibits, meaningful summaries, etc., for the continual use of information, materials, meanings and generalizations in newer ways.¹

3. SUGGESTIVE OUTLINE OF THE PROJECT 'THE VILLAGE SCHOOL GARDEN'

(a) *Situation*

To start from where the ryot is.

The Mysore ryot grows a good variety of corn, millets and vegetables, but always eats ragi and ragi only, though in different forms. (Ragi is a kind of millet

¹ Lincoln School Staff, *Curriculum-making in an Elementary School*, chaps. iii, iv.

like mustard in shape, size and colour, but like wheat in quality and substance.)

The reasons for this are, it appears to me, three in number. Firstly, he thinks that rice, wheat, and other kinds of corn and vegetables are meant only for the richer classes. Secondly, he thinks that if he were to take all those food materials, it would be a luxury costing him a good deal more money. Thirdly, he believes that after all there is nothing in those other food stuffs that is more nourishing and strength-giving than in ragi. Even though one may argue with him and try to convince him of the necessity for maintaining a variety in food, he is not prepared to be convinced. Sunk in ignorance and bound by tradition, he is very stubborn and he has his own way of thinking, feeling, and acting.

Putting on one side costly fruit like apples and oranges, and costly vegetables like peas and cabbage, there are very many varieties of fruit like bananas and papayas, and vegetables like pumpkins and potatoes which can be had cheaply or which can be grown abundantly in his own fields. Yet, being ignorant and conservative, the ryot hardly ever makes use of these things in his food.

There is, therefore, an urgent need for creating, developing and fostering healthy ideas of balanced food in the minds of our villagers and their children; not only a need for fostering ideas, but also for inculcating healthy habits of eating balanced meals.

(b) Selection of the Meals

One of the pressing problems in our villages is, therefore, the problem of food.

The question now arises, 'How can we make this

problem an interesting one to the children of our village schools and find desirable, purposeful activity in the classroom so that they may get all that the traditional school did by way of the mastery of the three R's and the acquisition of knowledge, and at the same time cultivate better ideas and attitudes to enable them to live a better and more worthy life?'

Human nature is such that everyone can easily be made to take interest in what one eats. It is certainly easy with children. Who will not grow tired of the same monotonous kind of food taken day after day, and who does not like—particularly among our village children—to eat things new and of good taste? Our village children would certainly be most happy if they could get some good vegetables and fruit to eat.

Therefore, to introduce the idea of the project, the teacher may put questions to the group of children regarding the various kinds of corn and vegetables that their parents grow. Here is an opportunity for the teacher to become one with them, find out what they know about some phases of farm life, build upon the knowledge they have and enrich it by supplying the lacks and administering to the needs. The children may be expected to enumerate the different kinds of corn and vegetables one after another. The teacher may next question them about the food they eat. Most of the children will answer 'Ragi.' The teacher may then ask 'Why don't you eat rice, wheat or vegetables?' Varied answers may be expected, of which one is likely to be 'All those things are meant only for the "Big" people, the wealthy men, the city dwellers and the officers.' Here is the feeling of 'inferiority' even at this young age. The teacher must avail himself of these opportunities to root out such feelings and create

respect for the child's own personality, in spite of the environmental handicaps. The teacher may further proceed, 'Why so, don't you like to eat fruit and vegetables?' It must be noted that while trying to create a feeling of 'respect for self' in the child, no antagonistic feelings against the more privileged classes should be aroused. On the other hand, feelings of co-operation, love and brotherhood ought to be developed. The very question whether they would 'like' to eat fruit, etc., would stir their emotion and make their mouths water and naturally the answer would be, 'Of course we would, but we are very poor; we cannot afford to do so.'

The question naturally arises in the minds of the children, 'Poor as we are, how can we procure vegetables and fruit and eat them? Every one of us likes them. But how to get them? Where to get them?' Here is ample scope for thinking, resourcefulness and initiative. There is spontaneous interest in such things because of the close connection with the life around. Naturally the children will feel quite at ease. They will never feel that the school is something outside their home, something to be dreaded and frightened about. On the other hand they will become so interested in the school that problems of inattentiveness, and irregular attendance will no longer arise. The possible suggestions would be, in the first place, buying from the market; but that is impossible as there is no money. In the second place, they would perhaps think of asking someone to give them in charity. That may be good for once, but they cannot expect charity always. In fact they *should* not expect. No good, therefore, can result from depending on charity. Thus must feelings of self-respect and self-reliance be roused in them.

What is to be done then? The best thing is to grow food. This suggestion is likely to be made by the boys themselves, for ordinarily village schools have gardens attached to them. But if the suggestion is not made by the children, the teacher may introduce the idea skilfully enough to arouse living interest in the activity to be undertaken. Thus, the whole class must finally decide to grow vegetables, and along with vegetables some fruit and flowers if possible.

Then follows a good deal of discussion, displaying originality in thinking and spontaneity in expression. How many kinds of vegetables, fruit and flowers are there? Which are costly? Which are cheap? Which are the most ordinary? All these questions arise according as the situation and the ability of the children permit.

Finally, they decide upon growing some vegetables, fruit and flowers.

So far all is well. But note what the attitude of the parents would be. They would say 'We want our children to go to the school not to "work" but to "learn." If they are to "work" there, why should we send them to the school while there is plenty of work to do at home? We want our children to be "educated," i.e. to gain knowledge of the three R's and pass the examination.' This is the prevailing notion of 'education.' There it is and we must face it. We must meet the situation as it is. We must start from where we are. The teacher must therefore have the whole outline of the project planned before he undertakes it with his children. He must have, at the outset, listed the 'lacks' and the 'needs' of the children, and also the desirable and expected outcomes of the activity, and the ways and means of realising them. Of course the plan will have

to be modified and supplemented day by day as the programme is carried out. The teacher's task throughout is to set up situations for the pupils so that they will engage in the activities with great interest and enthusiasm. The pupils must do as much of the planning and carrying forward of the work as possible. The teacher's task will be mainly the task of directing and of guiding. It would be better for the teacher to call for a parents' conference at the beginning of the school year and explain to them his plan of work. He should convince them of the relative value of attitudes and ideals in actual life and enlist their full sympathy and support. If he would only explain the way in which he could do all that the traditional curriculum did, the parents would be quite satisfied and would accept his advice. It might even be expected that they would become more interested in the affairs of the school and would watch the further development and progress with greater curiosity and keener interest.

So far as the teacher's planning of the whole project before introducing it in the class-room is concerned, he must see what the traditional curriculum has for its objectives for that grade—say for example, reading, writing, arithmetic, history, geography, nature study, etc.,—and how much of it is to be taught. Then he must list all those objectives as the outcomes he expects from the study under the new project method. He must also include the additional and more important outcomes that he naturally expects.

(c) *Collection of Materials Required to Carry on the Activity*

Next comes the question 'What are the things necessary?'

- (1) Measuring instruments—tape, foot-rule, yardstick, etc.

- (2) Tools and implements—rake, hoe, spade, fork, sieve, hand-weeder, water-can, trowel, etc.
- (3) Rope for drawing water from a well.
- (4) Seeds and fertilizers.
- (5) Fencing material, etc.

The pupils may prepare the list with the guidance of the teacher. He may write the names on the blackboard or on paper and the purpose for which they are to be used. The pictures of some of the tools may be drawn. New things may be added to the list as the activity proceeds.

How to secure the material? The children who come from different homes with parents of different occupations may volunteer themselves to bring some of the necessary things from their homes. Other things may be borrowed from the offices of the Departments of Education and Agriculture, or from the people of the village. To obtain tools from the departments, the children have to write letters. They then get opportunities of knowing the working of the Postal Department. Usually it takes about a week for the village postman to visit the village and make the collection. In this connection depending upon the interests of children and the class level, the teacher may introduce the study of other modes of communication, such as the telephone and the telegraph, and compare the conditions around with urban conditions in India and in western countries. Thus begins the study of history, geography and civics, or, in other words, the study of the social sciences.

Then, a study of the seeds and fertilizers may be taken up, having regard to the vegetables that will be grown. Here again co-operation with the Agricultural Department becomes necessary.

Some money is required at the outset. There is the

Village Co-operative Society. First, a decision is to be made as to the approximate amount of money required and the purpose for which it is required. Thus comes the opportunity for making estimates and calculations. They may approach the co-operative society inspector or secretary. The need for writing the bond arises. Along with it comes also the need for the calculation of interest. Special attention is to be drawn to the fact that the society charges a low rate of interest as compared with the money lenders. This fact is to be tested. The pupils should not be made to accept the statements on the mere authority of the word of the teacher, at least where it is possible to test. So just for corroboration, an approach to one or two money lenders is to be made and the rates of interest compared. It must also be noted that the society makes possible repayment by easy instalments. The bond paper that is issued bears the stamp of the ruling Maharaja while the postage stamp bears the stamp of the King Emperor. Here again a study of civics is made possible.

Now before beginning, or after beginning, as the case may be, the regular work of the garden, an attempt may be made to profit by the experience of the neighbouring schools which have school gardens. So a trip may be arranged to another village in the neighbourhood.

Thus, a study of the distances and the modes of transportation may be made. Here the use of the map becomes necessary. So also a comparative study of the modes of transportation in our country and in the most advanced western countries may be made, if time and occasion permit.

Sometime an approach to the medical officer in the nearest town may be made for learning the food-value of different kinds of vegetables and fruits. As the village

people are usually very conservative and indifferent to the help of the medical men even in times of sickness, a friendly attitude towards the doctors is to be developed in young children.

Now let us turn our attention to the actual field work. The whole plot is to be measured, divided and marked off into several units. The boys and girls together, without any distinction of caste or creed, are to be divided into different working groups. Several designs may be worked up among the different plots. Thus artistic designing and drawing become necessary. If the children decide to have some fruit and flower plants also, then arrangements may be made for these in front of the school house and the vegetable garden laid out in the back yard. The size of plots allotted to different groups may depend upon the age and ability of the different groups. The girls may be given some work, such as drawing and fetching the water while the boys may take up the actual field work like digging and fencing. Some may prepare the ground while others may put up the fence. Thus ideas of division of labour, co-operation, and neighbourliness can be introduced.

Every now and then group meetings and conferences among the pupils may be arranged, to decide the steps to be taken after each stage of progress.

Levelling up the ground and planting the seeds in straight rows at equal distances, or far and near, as the situation requires, may next be taken up. The growth of the plants may be observed and recorded regularly in a diary. There is ample scope all through for reading, writing, composition, computation, drawing, painting, study of civics, nature study, etc. There is regular physical exercise for children in digging up, supplying water, etc. Every time the work is begun, the pupils

may wear a separate dress, and when the work is complete, wash their hands and feet and change the dress. Thus, habits of cleanliness are to be fostered.

Several other ideas enter the field. How are the plants to be taken care of? What are the necessary factors for good plant growth? How are the plants to be transplanted? What are the common plant diseases and which are the birds and insects that hinder the growth? The various problems and difficulties that so arise are to be solved with the assistance of the teacher, the parents and the officials of the agricultural department, if need be. Thus are found enough opportunities to stimulate original thinking, initiative and resourcefulness.

The teacher is to share in the activities all through and drive home the idea of the dignity of labour by example rather than precept.

Vegetables may be grown in fairly large quantities so that a portion may be sold to pay off the debts and a little money saved. Then there arises the need to study the costs. A weighing balance is to be procured. It will be opportune now to stress the necessity for a correct balance. It may be explained how unscrupulous merchants in the market may deceive customers by using false balances. So the principle of a common balance can be interestingly taught. The idea of a spring balance may also be introduced here, everything depending upon the grade level and ability of the children.

All through the period of working on the project, the village *panchayat* members and other elderly persons may be invited to see the kind of work that is being done and also to watch the progress in the traditional subject-matter of the curriculum.

At the end of the year, the children may arrange for a conference and invite their parents and the Government

officers who have helped them, such as the inspectors of education, agriculture and co-operative societies, and prepare a delicious dinner, if possible, and then have a nice variety programme, beginning with invocation, music, reading of the various reports, etc.

Thus the whole project can be worked out to a successful issue, so as to win the co-operation, sympathy, good-will and hearty support of the public as well as the Government.

It must be clearly noted that the entire programme is thoroughly flexible. There is certainly no one fixed way of carrying it out. It all depends upon the situation. The programme is to be thought of and arranged partly in advance and partly 'at the time and on the spot,' and it can be adapted to any of the lower grades. Similarly, other projects may be drawn up and arranged in the form of a series, one leading on to another.

DESIRABLE OUTCOMES EXPECTED

Growth in Appreciation and Attitudes

Attitudes of thinking, problem-solving, self-reliance, courtesy, dependability, unselfishness, etc.
Attitude of willingness to serve and assume responsibility.
Exercise of judgement.
Co-operation, love of labour, better social relationship.
Appreciation of art and beauty, etc.

Knowledge and Information

Knowledge of local conditions.
Knowledge of food materials and their value.
Knowledge of agriculture—soil, seeds, fertilizers, etc.
Knowledge of fruit and flowers, etc.
Knowledge of the State and its relation to the rest of India and the whole world.
Knowledge of ways and means of living in other lands.
Letter writing, marketing, etc.

Growth in Habits and Skill

Habits of cleanliness, etc.

Habits of manual work, skill in handling tools, etc. Skill in careful planning and designing.

Reading. Writing. Arithmetic, etc.

OUTCOMES IN TERMS OF TRADITIONAL SCHOOL SUBJECTS

Health and Hygiene

Some of the fundamental facts can be satisfactorily learned, for example, the value of fresh air, sunshine, physical exercise and suitable food.

Reading and Writing

Reading about different kinds of vegetables and their growth, plant diseases, etc.; writing letters, drawing up reports, etc.

Nature Study

The study of plant life, study of insects, birds, etc.

Arithmetic

Measuring, counting, buying, selling; calculation of interest, etc.

Social Sciences

Knowledge of the occupations of the people of the village and the neighbouring village, the State and its relation to the rest of India and the world, etc.

Fine Arts and Practical Arts

Drawing, painting, etc.

Fence building, design-making, etc.

Note—Far more important than the skills and habits learnt is the cultural value of the attitude developed towards one's own self, towards other children, one's parents, the habit of thinking, co-operation, carefulness, readiness to solve problems, recognition of the dignity of labour, artistic self-expression, etc.

Additional Note to the Teacher

He must keep himself in the background and call on the

initiative and resourcefulness of the children wherever possible.

He must regard the entire programme as completely flexible and adaptable to the local conditions and not imitate what is here given slavishly, word by word.

He must adjust the whole programme according to the needs, interests and abilities of children.

He must not only supervise, but also be one with the children.

He must secure the hearty co-operation of the public as well as the Government officers of the different departments.

He must make careful note of all the minor activities and problems that may arise out of the project.

Associated Projects

Rope-making.	Marketing and Selling.
Flower Planting.	Transport.
Fruit Planting.	Study of Village Life.
Fencing.	

OTHER PROJECTS

The Village Home.	The Savings Bank.
The Village Community.	The School Museum.
The Village Post Office.	Study of Birds.
The Village Shop.	Farm Life.
Basket-weaving.	Sanitation.
Silk-rearing.	Causes of Malaria.
Excursions.	

4. OTHER STEPS IN THE DIRECTION

As the report of a conference at Moga, the Punjab, held in 1922 says :

First, we need to work out a curriculum thus related to and growing out of village life and needs. This will necessitate a careful study of the village community so as to determine what the village boy and girl need to learn in order to fit themselves for that life, also what they need to learn in order to improve it, also what elements of character are needed to help a boy or girl make a real

contribution to the village life and better the present conditions.

Second, we need to choose a curriculum related to the interests of the village child, utilizing his natural impulses regarding play, imitation, construction, social instincts, etc., as well as his natural genius for song, drama and story.

From experiments which have been made in Moga and other places, it is believed that this project type of curriculum is what is needed in our village schools. In this type of curriculum, pupils become *interested* in some village social problems and *work out the solution*, finding in the doing of this, the need for information contained in reading, writing, arithmetic, hygiene, and nature study, etc. In this method *the emphasis is upon the child's life and environment and his relation with the village group*. He learns to form valuable purposes in his work, to imitate activities, to rely largely upon himself for carrying them out, to organize his work and plan its accomplishment, to co-operate with others in reaching valuable ends, and finally to judge the results obtained. The need for formal studies naturally arises out of this social study, and because the pupil sees the need for them in the accomplishing of his own purpose he is ready to put forth his best efforts to master them. There is, in this method, constantly, a strong appeal to his natural impulses and considerable use is made of constructive work—story, song, play, and social co-operation.

Note.—The Training College, Mysore, is at present conducting an Experiment on the Project Method in the Primary School at Kadakola, Mysore Taluk, under the auspices of the Mysore District School Board. The School Sanitation, The Children's Health, Cleanliness, The Village Post Office and some other minor projects have been worked out. The prescribed courses of study are covered during the morning sessions of the school and the project work is being conducted in the afternoons in accordance with the desire of the people. The people of the village were at the beginning averse to the experiment. But as they are now convinced that, in

addition to the efficient teaching of the three R's, much is being done to develop healthy habits and attitudes in the children, they are evincing great interest in the project work and encouraging the teachers to do that kind of work. The Experiment is full of promise.



CHAPTER V

THE PROBLEM OF TEXTBOOKS AND MATERIALS OF INSTRUCTION

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1. THE IMPORTANCE OF THE TEXTBOOK

UNDERLYING the whole question of textbooks is the basic consideration of the purpose they are to serve, in terms both of subject-matter and teaching method. The present courses of study with the present textbooks tend very generally to neglect, as seen in the previous chapters, adequate provision for developing in children the active powers of initiative, imagination, spontaneous activity, co-operation, constructive investigation, appreciations, attitudes and ideals. They emphasize book-knowledge and the habits and skills of the formal subjects. When the courses of study and the correlative methods are changed to give adequate place to the more active and organic factors in education, the whole matter of the selection of textbooks adapted to serve those needs or purposes will have to be fully considered.

Textbooks play an important part in our elementary schools. In almost all school subjects, teachers and pupils depend on them not only for facts but for order of presentation. Few teachers can correct errors in statements of facts, and fewer still can successfully attempt to improve the faulty arrangement of the material or illogical or unpedagogical development of subjects treated. Lessons are assigned, learned and

recited in the order given in books. In fact the textbooks determine not only facts and procedure but also the curriculum and the nature of the examinations. In the words of the United States Commissioner of Education:

Frequently the textbook is the teacher while the man or woman called the teacher is only a kind of book-master or policeman driving the children through the pages of the textbook. This especially is true of a large number of one room country schools. . . . It is, therefore, a matter of great importance that the best possible textbooks on all subjects of school study be put into the hands of the teacher and children.¹

2. THE PRESENT TEXTBOOKS AND THEIR DEFECTS

We, in Mysore, are not at present having good textbooks for our elementary schools. In the textbooks in reading, the situations and materials are not sufficiently varied to keep up interest. Consequently, they tend to develop an attitude of boredom. They are generally very inefficiently taught. As Dr. Olcott says:

In many villages there are only one or two reading books for the whole school, and in few village schools are there sufficient to go around. Even those that do exist have serious faults that render them unsuited for use in the village, since few of the authors have any intimate knowledge either of the abilities of primary pupils or the conditions of rural life; also, instead of guiding the poorly equipped teacher, the books place on him the impossible task of selecting from a mass of material that which is best suited for his special class.²

The textbooks in language are often too formal and difficult. Many teachers do not know of any way to

¹ *Bulletin No. 4*, p. 59 (Dept. of the Interior, Bureau of Education, Washington, D.C. 1919).

² M. Olcott, *Village Schools in India*, pp. 116-17.

use them profitably. They do not help to form good habits of speaking and writing; and they do not connect the language study closely with other subjects and interests.

The textbooks in arithmetic are lacking in the devices by which pupils can check their own work. They do not provide for regular revision. Topics of no practical use receive just as much attention as those of real value; the problems in them are so interlocked that children are often confused by them, they do not include enough material from the child's environment for adequate motivation.

The textbooks in history and civics provide the actual material required by the present course of study, but there is much evidence that they are too difficult to be readily understood by the pupils in the grades to which they are respectively assigned. Teachers often express a desire for more historic material in story form, making a greater appeal to imagination and interest.

The textbooks in geography are chiefly encyclopædic in character. The form and arrangement of material is not adapted to the interests of children. It is more logical than psychological. No doubt the contents relate to people, products and conditions all over the world, but the method of treatment is not such as to connect the remote regions with the experiences of the children and to make effective use of the more varied forms of activity and investigative enterprises.

Similar is the case with textbooks in other subjects.

There has been of late a great advance in the spread of education among the masses; and as the great majority of our teachers are untrained and inadequately qualified, and the present textbooks are unsatisfactory, it is very necessary that new textbooks should be written by expert educa-

tionists, in accordance with the latest developments in educational theory, aims and methods.

There are many problems regarding textbooks, such as quality, supply, uniformity and use, etc., which are all closely related to one another. So let us now consider the standards that ought to determine the quality of the subject-matter presented in the textbooks, its arrangement and the general make-up of the textbooks.

3. CRITERIA FOR GOOD TEXTBOOKS

(a) According to Hall Qucst, a good text should include :

- (i) Material whose scholarly nature is not only unquestioned and endorsed, but apparent.
- (ii) Material which gives such life and colour as is organic, and does not tend to obscure essentials.
- (iii) Significant, essential facts, the selection of which is endorsed by a recognized body of experts, including teachers in active service.
- (iv) Treatment of these facts so as to leave a unified, graphic impression of the whole, so ordered as to be available when needed.
- (v) Opening pages giving the connection of the body of the book in as intimate a way as possible.

(b) A good textbook should have such organization of essential facts as to convey an impression of unity, definiteness and proportion.

Unity may be secured by grouping facts into units inter-related among themselves and having definite

relation to the whole. Captions should indicate these relations.

Definiteness may be secured by a statement of the problem or purpose at the outset, an orderly, graphic synopsis at the close of each unit, an emphasis on 'milestones' of the subject, and a grasp of the relation to the whole scheme or phase of experience under consideration.

Proportion may be secured by paralleling the units in minimum time allotments by pages of material. This should not be done to the extent of rigidity.

(c) A good textbook should include graphs, outlines, charts, etc., to enable the pupils to see the relation of the task in hand to what has been accomplished and what remains to be accomplished.

A good text should be written in a style that is clear, graphic, colorful, dramatic (when possible), virile, dynamic (when suitable), intimate, attractive, and wholesomely technical when economy and necessity demand.

(d) A good textbook should possess salient qualities that appeal to children, e.g.

Attractive exterior.

Inviting page arrangement.

Illustrative material (based on action when possible).

Picturesque titles of chapters and paragraphs.

Concreteness, picturesqueness and intimacy of style, (rich in incident; intimate in feeling).

Preference for short sentences.

Abundant direct quotations (where possible).

Novelty and resourcefulness in presentation.

Cleverly-planned tasks.

A warp of children's everyday experience.

Opportunity for mastery of definite 'units,' thereby contributing to the glow of achievement.
 Competitive schemes for review.
 Visual presentation of abstractions, graphs, etc.

(e) The teacher's edition should include:

An introduction.
 A brief summary of the best pedagogical knowledge of the subject treated.
 A review of the experimental studies by which these conclusions have been reached.
 An evaluated scale to measure ability.
 A list of a few books immediately bearing upon the subject in hand.

(f) The student's edition should contain:

An introduction cleverly planned, intimate in style, capable of producing a favorable first impression.
 Points to be noted at the beginning of each chapter or other unit of work.
 Corresponding enumeration of vital points at the close of the unit.
 Graphic devices to place the matter in hand in relation to what has preceded and what is to follow.
 Other interesting cumulative reviews in the form of competitive contests.
 Exercises to stimulate the intellect at the close of each unit.
 Practical application at frequent intervals.
 Interesting captions to tasks, e.g., Things to remember, Things to do, Things to read, Things to think about.
 Stimuli for the imaginative use of the information or skill under acquisition.

Debates, letters of composition, dramatization.

Interpretative, illustrative material with provisions for studying the same.

A comprehensive index.

Pronouncing index, or (better) parenthetical pronunciation of unusual proper names.

(g) A good textbook should include a mechanical make-up based upon accepted standards of hygiene, art, design, adaptability to purpose, and upon sound principles of economic production.

Hygiene of Reading

Standards in Page Typography

Length

Height

Thickness

Color

Space

...

Standards for younger children¹

...

The textbook as a tool, as a source of knowledge, as an interpretation of truth, as a guide, and as a means of inspiring in the pupil a will to learn links up very closely with my view of education as a means of training the pupil to study.²

Franzen and Knight set up four principles as fundamental in textbook selection:

(a) Texts should be chosen in the light of the five determinative criteria of good textbook construction, i.e.

(i) The factor of interest.

(ii) The factor of comprehension.

(iii) 'The permanent methods of study involved in the text

(iv) 'The permanent value of the content.

¹ Adapted from Hall Quest's *The Textbook*, pp. 83-87.

² *ibid*, Pictance, p. viii.

(v) The mechanical construction of the text.

(b) Objective evidence should be given preference to subjective opinion wherever objective evidence can be reasonably obtained.

(c) Wherever subjective opinion is resorted to, the final judgment should not be the result of the wisdom of any one person.

Final judgment should be the product of the pooled votes of several competent judges. Among these judges should be at least one class-room teacher who has to use the books. The more independent the judgments are, the more stable the final result.

(d) Wherever subjective opinion has to be substituted for objective measurement, especial care should be taken to get the best opinion possible. A very good judge may sometimes give a very hasty opinion.¹

They also recommend the use of rating score cards in the light of the five criteria with the following points value:

Interest	200
Comprehension	250
Permanent Value of Subject Matter	250
Value of Method	200
Mechanical Elements	100
Total	1,000

According to Maxwell:

The main justification for a textbook will be that it meets the particular need of the user. Every textbook has, or should have, a specific purpose. A school system should also have in mind definite aims for accomplishment. . . . The content of the text must be examined with these ideals in mind.²

For example, a textbook in arithmetic for rural schools must have the specific purpose of giving problems that are allied to agriculture and farm life. The

¹ Adapted from R. H. Franzen and F. B. Knight's *Textbook Selection*, pp. 13-14.

² C. R. Maxwell, *The Selection of Textbooks* pp. 62-63.

method of presentation and the language must be adapted to the interests of the children. Problems must be drawn from life. Impossible examples should be noticeably absent. Abstract exercises should be limited to drill. Means and methods of self-checking must be introduced. Special reviews must be provided for the benefit of the slow children.

A textbook may be much more usable if it contains certain helps; for example, index, selected lists of references, charts, diagrams, sketches, to make effective striking comparisons, and, also, a few suggestions of method, that will be of assistance to teachers. These are elements that are commonly overlooked, but they are important and significant from the standpoint of being a more effective instrument.¹

An exhaustive examination of a text must be made by a competent committee before its adoption. A text should be examined from the standpoint of accuracy and reliability of material. It must be free from bias and dogmatism. Relative values of subject-matter must receive consideration. The illustrations of a text should be studied very carefully.

There is often improper pressure brought to bear on school authorities to adopt unworthy books. Many teachers are by this general suspicion deprived of the strong desire and incentive for constructive work. It is therefore necessary to encourage local teachers to prepare textbooks and produce materials of instruction instead of remaining mere distributors of materials prepared at remote centres.

4. SCIENTIFIC METHOD IN THE PREPARATION OF TEXTBOOKS

The scientific preparation of a textbook involves: (a)

¹ C. R. Maxwell, *op cit*, p. 69.

The selection of subject-matter by means of some statistical theory; (b) The arrangement of the selected material in accordance with such laws of the psychology of learning as have been experimentally established.

For example, as Washburne says:

The subject-matter of common science used in the textbooks of my school was selected by statistical study of questions asked by children, of common experiences explainable in terms of scientific principles and of practical application of science in daily life. The subject-matter has been arranged in an orderly manner which brings out the relation of the laws to one another. Each topic is developed by: (1) awakening and stimulating the pupil's interest in it; (2) setting him to work in the doing of simple, interesting experiments to follow out his interest; (3) a discussion to bring the results of the experiment and the questions raised in the introductory paragraphs to a definite head; (4) specific practice in the application of this particular principle to the explaining of facts or solving of problems; (5) unifying the whole and giving the child constant exercise in applying the various principles he has learned, through the inference exercises.

So the main aims are to

- (a) Secure attention
- (b) Arouse interest
- (c) Explain
- (d) Satisfy the interest
- (e) Apply, and
- (f) Review¹

5. SOME DEFINITE SUGGESTIONS REGARDING TEXTBOOKS IN ARITHMETIC

Thorndike has very valuable suggestions regarding the psychology of arithmetic and the value of its knowledge in selecting or writing textbooks in arithmetic:

¹ C. W. Washburne, *Scientific Method in the Construction of School Textbooks*, pp. 1-7.

Other things being equal, the school should set problems in arithmetic which life then and later will set, should favor the situations which life itself offers and the responses which life itself demands. . . .

Where other things make the use of verbally described problems of the ordinary type desirable, these should be chosen so as to give a maximum of preparation for the real application of arithmetic in life. We should not, for example, carelessly use any problem that comes to mind in applying a certain principle, but should stop to consider just what the situations of life really require and show clearly the application of that principle. . . .

We should replace the purely disciplinary problems by problems that are also valuable as special training for important particular situations of life. Reasoning sought for reasoning's sake alone is too wasteful an expenditure of time and is also likely to be inferior as reasoning.

The problem of teaching arithmetic is regarded, as it should be in the light of present psychology, as a problem in the development of a hierarchy of intellectual habits . . . a problem of the choice of the bonds to be formed and of the discovery of the best order in which to form them and the best means of forming each in that order.¹

Hitherto we have paid very little attention to the problem of selection of bonds. Some of the most necessary and desirable bonds are neglected and a good deal of time is wasted in forming unnecessary and futile connections. This problem is to be very carefully scrutinized so that there may be maximum of learning in the minimum amount of time with the spending of minimum amount of energy.

The desirable bonds that are now often neglected are:

(a) Numbers as measures of continuous quantities.—The numbers 1, 2, 3, etc., should be connected soon after the beginning of arithmetic each with the appropriate amount of some continuous quantity like length, volume or weight, as

¹ E. L. Thorndike, *The Psychology of Arithmetic*, pp. 12, 13, 20.

well as with the appropriate sized collection of . . . blocks and the like.

(b) Additions in the higher decades.—In the case of all save the very gifted children, the additions with higher decades—that is, the bonds

$$16 + 7 = 23; 26 + 7 = 33$$

. . . and the like—need to be specifically practised until the tendency becomes generalized. . . .

- (c) The uneven divisions.
- (d) The equation form.
- (e) Addition and subtraction facts in the case of fractions.
- (f) Fractional equivalents.
- (g) Protective habits in multiplying and dividing with fractions
- (h) 'Percentage of' means 'hundredths times'
- (i) Habits of verifying results,

The wasteful and harmful bonds that are now being formed are:

(a) Arbitrary units.—In drills intended to improve the ability to see and use the meanings of numbers as names for ratios or relative magnitudes, it is unwise to employ entirely arbitrary units.

(b) Multiples of 11.—The multiplications of 2 to 12 by 11 and 12 as single connections should be left for the pupil to acquire by himself as he needs them.

(c) Abstract and concrete numbers.—
[For example] 'In a garden on the summit are as many cabbage-heads as the total number of ladies and gentlemen in this class. How many cabbage-heads in the garden?'

And the blackboard solution looks like this each time:

29 Ladies
15 Gentlemen
44 Cabbage-heads

In all computations and operations in arithmetic, all numbers are essentially abstract and should be so treated. They are concrete only in the thought process that attends the operation and interprets the result.

(d) Least common multiple.—The process of finding the

least common multiple is of such exceedingly rare application in science or business or life generally that the textbooks have to resort to purely fantastic problems to give drill in its use.

(e) Greatest common divisor.—The whole set of bonds involved in learning 'greatest common divisor' should also be left out.

(f) Rare and unimportant words.—The bonds between rare or unimportant words and their meanings should not be formed for the mere sake of verbal variety in the problems of the textbook. A pupil should not be expected to solve a problem that he cannot read.

(g) Misleading facts and procedures.—Bonds should not be formed between articles of commerce and grossly inaccurate prices therefor, between events and grossly improbable consequences or causes or accompaniments thereof, nor between things, qualities and events which have no important connections one with another in the real world. In general, things should not be put together in the pupil's mind that do not belong together.

[For example] 'If a duck flying $\frac{3}{4}$ as fast as a hawk flies 90 miles in an hour, how fast does the hawk fly?' [Problems like this must be avoided.]

(h) Trivialities and absurdities.—Bonds should not be formed between insignificant or foolish questions and the labour of answering them, nor between the general arithmetical work of the school and such insignificant or foolish questions.

[For example] 'A certain school has 14 rooms, and an average of 40 children in a room. If every one in the school should make 500 straight marks on each side of his slate, how many would be made in all?'

(i) Useless methods.—Bonds should not be formed between a described situation and a method of treating the situation which would not be a useful one to follow in the case of the real situation. For example, 'If I set 96 trees in rows, 16 trees in a row, how many rows will I have?' forms the habit of treating by division a problem that in reality would be solved by counting the rows.

(j) Problems whose answers would, in real life, be already known.—The custom of giving problems in textbooks which could not occur in reality because the answer has to be known

to frame the problem is a natural result of the lazy author's tendency to work out a problem to fit a certain process and a certain answer. [For example] 'A clerk in an office addressed letters according to a given list. After she had addressed 2,500, $\frac{4}{9}$ of names on the list had not been used. How many names were in the entire list?'

(k) Needless linguistic difficulties.—Bonds should not be formed between the pupil's general attitude towards arithmetic and needless, useless difficulty in language or needless, useless wrong reasoning. [For example] 'If a girl commits to memory 4 pages of history in one day, in how many days will she commit to memory 12 pages.'

(l) Ambiguities and falsities.¹

In an arithmetic textbook, provision must also be made for enough drill and review work so as to gain an early mastery of the bonds that are required. But it may be noted that certain bonds are required only for a limited amount of time to aid the forming of some permanent bonds and therefore such temporary ones are to be formed only to a limited extent.

6. THE AMERICAN TEXTBOOKS AND OUR NEED TO STUDY THEM

President Thwing calls the textbook a teacher of teachers. By means of a text or several texts, the teacher introduces the pupil to a world of knowledge he little suspected. It is through the windows of the textbook that the teacher and pupil glimpse the immensities of truth, stretching as far as intellect and dreams can penetrate. Not that this is the only outlook, but it is indispensable, at least in American education.²

The American textbooks are well written, well-illustrated, well-printed and well-bound. For the most part they are written by leading educational authorities.

¹ E. L. Thorndike, *op. cit.*, pp. 83-100.

² Hall Quest, *op. cit.*, p. 3

Thorndike himself has written a series of textbooks of arithmetic for the use of elementary schools, and in the preface to those books, he says, 'These books apply the principles discovered by the psychology of learning, by experimental education, and by the observation of successful school practice, to the teaching of arithmetic.' Most of the textbooks embody fairly well the best educational theory and practice. Competition among the publishers is very vigorous and prices are consequently low. Good textbooks are plentiful and cheap and they are an important part of the machinery of instruction in American schools.

7. NEED FOR ORGANIZING A 'TEXTBOOK LIBRARY' IN OUR STATE

If we want to improve the selection and writing of textbooks for our elementary schools in our country, we cannot afford to ignore the above fact. Though the background and the environmental conditions in which our children in India live are entirely different, a study of the textbooks used in schools in England and America would certainly be very helpful in suggesting guiding principles in textbook-making. Therefore it would be useful for us to organize a 'textbook library' containing some of the best and most popular textbooks used in schools in England, America, and other countries, also books dealing with the psychology and methods of teaching elementary school subjects. This library must be placed at the disposal of our teachers, normal school instructors, inspectors, authors, and educators.

8. NEED FOR NEW TEXTBOOKS

As there are very few good textbooks, particularly for our village schools, the Department of Education should

adequately encourage the production of new textbooks. New textbooks must be written fully utilizing the materials afforded by the rural environment. The science taught in the schools, for example, should no longer be abstract and remote from the life of the children, but abound in material that comes from the surrounding forest, field, stream, animal life—wild and domestic—and the social and civic activities in which the children are commonly engaged. The problems in arithmetic should be closely related to form life. Proper textbooks are really a very great help to the rural teacher. As Dr. Brim says:

In place of the formal encyclopædic type of text, which is practically stuffed with highly organized, abbreviated bits of world knowledge and social principles, we need books containing a series of fundamental problems carefully selected and graded as to age, attractively stated, and followed by suggestions as to method and procedure. Subordinate questions, detailed information, specific references, and any other material that will promote desirable school activity and facilitate economical progress in achieving ends and developing ability to master similar problems should also be included.¹

Since the textbooks used at present in our elementary schools cannot be changed all of a sudden on the discovery or development of improved textual material, provision should be made for supplementing textbooks now being used with other materials better adapted to the needs of given schools or regions, even to the extent of substituting such materials for certain units in the textbooks. Teachers, headmasters, and inspectors should be encouraged to work out improved units of work for given schools. When these have been tested, they should be multigraphed for other schools in which they may be profitably used.

¹ O. G. Brim, *Rural Education*, p. 228.

With textbooks not fully adapted to the conditions and needs, teachers and supervisors should be given much freedom in making such adaptations and substitutions as they find more effective in accomplishing desired results.¹

The textbook should be the teacher's servant, not his master; and skill in handling the textbook should be considered just as important as skill in handling the tools in manual training or household arts.

9 OTHER EQUIPMENT FOR OUR VILLAGE SCHOOLS

For attaining the new activity programme, not only are new textbooks necessary; improved equipment of the school becomes a vital factor. So long as the educational process was considered one of memorizing facts or acquiring skill in manipulating certain symbols, the textbook was a sufficient medium. In modern education the significance of equipment is emphasized by the fact that we seek, instead of memorising abstract rules and disconnected facts, clear and usable ideas. These can best be attained by an abundant use of concrete materials. In arithmetic we need weights and measures, blocks and number cards and number games. In history we need several pictures setting forth conditions and practices. In geography we need maps, charts, globes and illustrative material. The facts of hygiene can best be taught only with the help of charts, pictures and posters.

It must also be realized that textbooks, be they ever so good, are little more than mere compendiums of facts and outlines of fundamental principles and that their purpose is to serve as a leading thread and to create a taste for more.

The real broadening facts intended to create lasting mental pictures of the phenomena outlined in the texts must come

¹ *Educational Survey of the Philippines*, p. 224.

from well-chosen parallel readings. That is to say, every school must have access to a well-equipped library, and must have a teacher who loves and knows books and who has some knowledge of library economy, if the best educational results are to be attained¹

Furthermore, if we conceive of education as real living in which the child is provided with a rich experience, out of which arise problems and purposes that challenge his efforts, and with the essential means and guidance necessary to attain the desired ends, then school equipment becomes far more important. The barren country school of today with its formal class-room and the conventional school furniture must be replaced by a working laboratory where problems will arise naturally in the midst of experience, and can be satisfactorily solved. The school ground, the school museum, the library, and the workshop become in a large measure the centre of activity for children and the means by which they learn:

In such an environment, suggestive problems, partially planned procedures, a directing teacher, skilful supervision and helpful resources in the form of books and equipment are all necessary in providing a working setting for this type of learning.²

¹ H. W. Foght, *The American Rural School*, p. 256.

² O. G. Brim, *op. cit.*, p. 228.

CHAPTER VI

THE IMPROVEMENT OF THE
EXAMINATION SYSTEM

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1. PRESENT DAY EXAMINATIONS

PROMOTION from class to class is given on the result of two examinations in a year, conducted by the headmaster and the members of the staff of the institution, one at the middle and the other at the end of the year. Generally these examinations are easy, and restricted only to the knowledge of the three R's. Most of the children do well in these class examinations and are promoted from class to class. Detention will be for very irregular attendance or very poor progress.

Then there are the two state-wide departmental public examinations that are conducted annually for the children of the 6th and 8th grades. These examinations are called the Vernacular Lower Secondary and English Lower Secondary Examinations respectively. The 'Pass Certificates' of these examinations serve as hall-marks for Government service either as a village teacher or as a petty clerk and also for higher education. The results of these examinations are very disappointing.

The following are the statistics for the year 1932-33.¹

¹ *Report on Public Instruction in Mysore, 1932-33*, p. 95.

EXAMINATION	NUMBER OF EXAMINEES	NUMBER PASSED	PERCENTAGE PASSED
English Lower Secondary	Boys 6,355	2,637	42
	Girls 446	229	
	Total 6,801	2,866	
Kannada Lower Secondary	Boys 2,348	872	37
	Girls 488	185	
	Total 2,836	1,057	

These examinations are conducted only once a year; so the great majority of the children who fail have to go back and study in the same class for one full year, and take a similar examination the next year. Though no statistical data are available, it may be fairly well presumed that during the 2nd year, about 50% to 75% of those failed candidates may pass through the ordeal. But the rest of them are bound to fail again. Then they become 'veterans.' Henceforward they are looked down upon by their fellow-students, teachers and also parents. They become, not entirely through their own fault, 'problem children.' If they want to study further, they have to go back to the same class, probably in the same school and sit side by side with the newly promoted, younger, fresh pupils of the class. In these circumstances the school and the class-room have no more charm or educational value for them. The whole career of such children is thus checkered and becomes miserable.

How far are such children themselves responsible for their failure? Can we say that they are dull? Can we say that they are idle and indifferent to school work? How far are the teachers responsible? Can we say that the teachers have neglected their duties? None of these generalisations can be safely made because of the rather

unscientific method of organising the examination and measuring its results.

2. DEFECTS OF PRESENT DAY EXAMINATIONS

The examinations are at present dominated by the 'essay.' Except in mathematics and the manual arts, the essay—the putting together of words—dominates the whole procedure. Naturally a pupil's essays show a greater variation in merit than any other intellectual product. The same pupil will, with equally good intentions, produce an excellent essay to-day and an abominable one to-morrow. Dr. Ballard says:

A well-known investigator after much practice in appraising essays by the American method of comparing them with a standard scale of samples, estimates that the essays of one and the same student written within one year may cover a range of merit equivalent to six mental years.¹

He then gives an interesting illustration to show how much of the judgment of the examiner depends upon the first impressions he happens to form:

There were two students at a training college. And they were friends. One was an Englishman named Smith and the other a Welshman named Jones. They were both members of an English class taken by the principal; and they had to send in every fortnight an essay on a prescribed topic. They worked together, they consulted together, they exchanged ideas, and they sent in pretty much the same sort of stuff. On the first occasion Smith's paper came back marked 'Very good' and Jones' marked 'Very fair.' The same thing happened at the second occasion and the third, and on nearly all subsequent occasions. If there was any change in the assessments, it was such as would further emphasize the difference between the two essays. Smith's would be raised to 'Very good indeed' and Jones' reduced to

¹ P. B. Ballard, *The New Examiner*, p. 53.

'Fair.' One day they conspired together and laid a trap; they changed essays, and Smith sent in under his own name and in his own handwriting the essay composed by Jones, while Jones did the same with the essay composed by Smith. The expected happened. The paper signed with Smith's name came back marked 'Very good' and the paper signed with Jones' marked 'Very fair.' The principal was manifestly a good man and just, according to his lights, and there was ample evidence that he read the essays with meticulous care; and yet it was clear that for some reason or other he had got into his head that Jones could not write good English, while Smith could. Perhaps his previous intercourse with Welshmen had something to do with it. At any rate, there was the prejudice—the prejudgment—which made it impossible for him to judge each essay objectively, to judge it by the witness it bore to its own worth.¹

Now regarding the investigations made by Starch:

Two examination-answer papers written by two pupils . . . in English . . . were reprinted by plates, so that the handwriting, the errors and changes made by the pupils, the neatness, etc., were reproduced exactly as in the original papers. These two papers were marked carefully by 142 teachers . . . The first and most startling fact brought out by this investigation is the tremendously wide range of variation . . . the range of marks given by different teachers to the same paper may be as large as 35 or 40 points [with a probable error of 4 to 4.8].

An investigation . . . was made with a geometry paper. . . . This paper was graded by 118 teachers of mathematics. . . . There is a current assumption that a mathematical paper can be graded with mathematical precision. This investigation shows that the marks of this particular geometry paper varied even more widely than the marks of the English papers. [The marks given varied from 28 to 90 up with a probable error of 7.5.]

[Similar investigation in the case of a history paper graded by 70 teachers shows an extreme range extending] from 43 to 92 [with a probable error of 7.7.]

¹ P. B. Ballard, *op. cit.*, pp. 54-55.

How are such wide ranges of difference to be explained? Four major factors enter into the situation:

- (a) Differences among the standards of different schools.
- (b) Differences among the standards of different teachers.
- (c) Differences in the relative values placed by different teachers upon various elements in a paper.
- (d) Differences due to the inability to distinguish between closely allied degrees of merit.¹

As the scoring of papers seems to be rather arbitrary and personal, the present day examinations cannot be taken as valid and complete measures of the work of either individual pupils or school systems.

Another great defect is the fineness of the scale that we are at present using. The individual marks that are given are usually anywhere between 1 and 100 with a minimum difference of 1 or $\frac{1}{2}$ or even $\frac{1}{4}$ in some cases. Considering the fact that the probable error is most often somewhere around 5 and that there would be a great variation in the marks of the particular individuals, even if the same examiner were to revalue the same papers sometime later without the knowledge of the previous marking, it is obvious how inaccurate is such a fine scale of measurement.

The following are some of the other common defects of the present-day system of examinations—

Such examinations are injurious to the health of those taking them, causing overstrain, nervousness, worry, and other undesirable physical and mental results.

They attempt to measure a very wide field of study with a few selected questions and, consequently, there is an undue part played by the element of chance.

The questions are not graduated as to difficulty. The examiner is not always sure of the difficulty of the

¹ Daniel Starch, *Educational Measurements*, pp. 4-8.

elements of the test and hence does not know how they should be arranged.

The weights assigned to different questions are generally arbitrary and are not proportioned in terms either of social importance or difficulty of learning.

The contents do not adequately cover the content of the curriculum. Each examination is made, *a priori*, on the judgment of the individual examiner assigned to the task.

Such examinations are not fair to pupils or teachers because they yield only inadequate samples of pupils' ability and achievements.

According to Dr. Odell, the content covered by such examination questions does not agree with the recognized objectives of education; but instead encourages cramming, mere factual memorizing and acquiring items of information rather than careful and continuous study, reasoning and other higher thought-processes. This is because of the ignorance or carelessness of those who prepare such questions. It is undoubtedly much easier to prepare questions which test mere stock of information and knowledge of facts than to construct them so that they measure reasoning ability, power to apply and adapt, and mental growth. It is, however, entirely possible to devise examinations which do measure the latter qualities. Also it requires considerably less time and effort to scheme out an examination over the first topics that come to mind than over the most important ones, or those which for some other reason should be included. Therefore the remedy is not to do away with examinations, but rather to define objectives more clearly and to give teachers better training in setting tests which conform to these objectives and are not of such a nature that pupils who have not attained the

desirable goals to a fairly high degree will be able to make high marks thereon.

3. CONSEQUENT RESULTS

Such examinations too often become objectives in themselves, the pupils believing that the chief purpose of study is to pass examinations rather than to master the subject or gain mental power. It is undeniably true that many teachers have had as their chief aim the mere preparation of pupils to pass examinations, especially our Lower Secondary Examinations. If pupils are given to understand that passing or failing is almost entirely determined by the way in which they show themselves in the final or other examinations, if they are constantly reminded that they must study this or that piece of work because they may be examined upon it, if examinations are held up as of outstanding importance and if failure to pass them is considered a serious calamity and disgrace, it is inevitable that the attitudes and results which ensue will not be the best.

Such examinations encourage bluffing and cheating. This occurs both because of the premium which they place on doing so successfully and because of the prevailing conditions which make bluffing relatively easy, cheating comparatively safe. This

bluffing may be largely, if not entirely, done away with by the construction of examinations upon which it is difficult to bluff and by marking which allows no credit for attempts to do so. To accomplish this requires critical and careful judgment on the part of the teacher. Whether or not pupils cheat depends upon three, or perhaps more, elements in the situation. These three are the moral training they have received and the ideals they possess, the apparent desirability of the end to be gained by cheating, and the probable chance of being able to do so without being detected.

If the general atmosphere with which pupils are surrounded, especially that of the school, is unfavourable to cheating, so that they feel the loss of self-respect from doing so is greater than any possible increase in their marks, if examinations are not over-emphasized and thus too great a premium placed upon cheating, and if it is not made easy to cheat, one need not fear their doing so any more during examinations than during any other activity in which they have a chance to gain something by so doing.

They encourage much waste of time and the spirit of taking a chance, in that pupils devote considerable time to trying to guess what will be asked.

They disappoint and discourage pupils who have made serious preparation for them, but just happened not to be prepared upon some of the detailed points asked.

They are not fair to pupils or teachers because they yield only inadequate samples of pupils' ability and achievement.

They do not offer an incentive to thorough preparation because what will be asked is too much a matter of chance.

They do not take into account the fact that . . . pupils have little sense of proportionate value and that in preparing for examinations they will often devote considerable time to memorizing or studying rather unimportant details; but little time to much more important matters.

They cause pupils to dislike and dread examinations very much.¹

Educationists have not been slow in condemning the education system of India as one in which teaching is unduly subordinated to examination and that the student is in the school not to learn things for their own sake, but to gather material for the purpose of securing a pass in an examination. The result of such a system is that the main effort of a student is devoted to memorization and not towards an intelligent understanding of things, which through a heavy strain on the mental powers of the student, creates a distaste for learning and crushes all originality of thinking. . . . Moreover, as a large proportion of the time is spent with books,

¹ C. W. Odell, *Traditional Examinations and New Type Tests*, pp. 15, 69.

the physical development of the student is entirely neglected, with the fatal consequence that most of the students come out from the school as physical wrecks.¹

4. REMEDY: ADOPTION OF NEW TYPE EXAMINATION

It is therefore of vital importance, that in the interest of the development of the youth of the country, both physical and mental, we must make a thorough study of the problem and find better ways of constructing our examinations and measuring their results. Though it is difficult to make an approach to anything like the popular new objective tests in America, for want of scientific studies and investigations and sufficient financial resources, honest efforts can be made to acquaint our elementary school teachers, inspectors and other educational authorities with the underlying ideas and principles of the new tests and measurements so that our examinations can to a fair degree be modified and modelled after the new examination system.

5. CHARACTERISTICS OF THE NEW TYPE EXAMINATION

As. Dr. Ruch says,

Examinations must serve three general purposes: Motivation of learning, training in organization and expression of thought and educational measurement.²

But our traditional examinations do not serve any of these purposes. Therefore we must change our methods with a view not only to measure the mastery of subject-matter but also to give training in thinking, organization and good literary expression.

The criteria of a good examination are:

¹ *Review of the Progress of Education in the Mysore State for the Quinquennium, 1917-22*, p. 26.

² G. M. Ruch, *The Improvement of the Written Examination*, p. 11.

- (a) Validity.
- (b) Reliability.
- (c) (1) Objectivity.
[(2) Extent or adequacy of sampling.]
- (d) Ease of administration and scoring.
- (e) Standards¹ [or norms for evaluation of results].
- [(f) Availability of equivalent or duplicate forms.]

As Dr. McCall says:

A test is valid when it measures exactly what it purports to measure.

A test is perfectly accurate when the units of measurement are wholly appropriate and are absolutely equal at all points on the scale.

A test is perfectly reliable when two applications of equivalent tests to the same pupils yield identical scores

A test is perfectly objective when two examinations using equivalent tests upon identical pupils secure identical scores.

A test has satisfactory norms when the achievement on this particular test has been determined for age, grade, nationality, or any other group a knowledge of whose achievement would be helpful.

A test should be as economical as possible of the funds and time of the experimenter and the time of the pupils.²

We have to devise and construct tests satisfying these criteria, and administer them in place of the present essay-type of examinations.

The main types of such tests or objective examinations which have been formulated and widely used to date fall under two broad classifications which can be further sub-classified as follows:

(a) *Recall Types*

- (i) Simple recall questions.
- (ii) Completion exercises.

¹ G. M. Ruch, op. cit., p. 11.

² W. A. McCall, *How to Experiment in Education*, pp. 82-83.

(b) *Recognition Types*

- (i) Multiple response.
- (ii) True-false.
- (iii) Best answer.
- (iv) Matching exercises.
- (v) Identification.¹

These examinations can be made to fit local needs. They offer about the same latitude in their applicability as the older essay type examinations do.

6. SOME TYPICAL EXAMPLES OF THE NEW TYPE EXAMINATION

Just to illustrate, here are some of the typical short reading exercises which are given in the schools of the Philippines.

GRADE IV

A. Can you guess the riddles?

1. I am round. Bats bat me.
Children throw me. I am a . . .
2. I have a roof. I have windows.
Children study in me. I am a . . .

B. Can you finish the sentences?

I love my mother and	farther	faster	father	feather
An old woman bought a	big	pigs	pig	dig
Stars shine at	might	night	right	neat
Birds build	most	nest	nets	nests
Cows give us	meal	mill	milk	miles
Ice is	called	could	cold	card
Snow is	white	while	which	with
Sugar is	sweep	sweat	sour	sweet
A lemon is	sorry	sore	sour	sweet

C. Two Problems

1. Here are a triangle and a square. If the triangle is larger than the square put a cross on your paper, but if the square is larger than the triangle, put a triangle there.

¹ G. M. Ruch, op. cit., p. 65.

2. Below are the names of five things. Draw a picture of each thing which you use in school: ruler, gun, book, boat, tree.

D. Clear Thinking

Arrange your papers as you are accustomed to do. On the first clear line place the number 1, and continue to number the lines up to 3. Below are three questions. The answer to each question is either 'Yes' or 'No' Read each question carefully and write 'Yes' or 'No' on the proper line:

1. I am one year older than Tom, and Dick is one year younger than Tom. Am I older than Dick?

2. Polar bears live in cold countries. Would you hunt for them in the swamps of Florida?

3. Some of the girls on our street belong to the Methodist Sunday School. Jane Thomson lives on our street. Can you be sure that she goes to the Methodist Sunday School?

GRADE VII

A. Thrift Problems

1. A certain boy in Buffalo earns at least \$6.25 every week by working after school and on Saturdays. Which of the following words seems to tell you what kind of boy he is?—

Industrious, Foolish, Friendly, Happy.

2. If this boy each week put away in bank four dollars or more, would you say that he was miserly or selfish or saving?

3. If, on the other hand, this boy spent most of his earnings on candy and the 'movies,' can you find a new word among the following that fitly described him?—

Intelligent, Lazy, Wasteful,, Spendthrift.

B. Thinking and Doing

Arrange your papers with your name and grade on the first line; place the date and your room or teacher's name on the second line. Leave the third line blank, and beginning with the fourth line, number the lines from 1 to 5.

1. An egg which is not fresh will float in salt water. Out of a dozen eggs, seven floated and five sank.

Were there more fresh eggs or more stale eggs in the dozen?

Write your answer on the second line.

2. At an army camp in Georgia, the flag on the flagstaff at headquarters was blowing toward Washington, D.C. From what general direction was the wind? Write your answer on the fourth line.

3. All the education of the Middle Ages was to be found in the monasteries. From this fact which would you expect to find the better educated—churchmen or soldiers?

4. If pink is lighter than red and red is lighter than purple, which of these colours is darker than red?

C. They do not belong there

In each list below are two words out of place. In the first list the words, 'book' and 'music,' do not belong with the list of musical instruments. Write these words after Figure 1. Now pick out the two misplaced words in each remaining group and write them after the proper figure.

1.	2.	3.	4.	5.
violin	doctor	street	pretending	cheerful
cornet	lawyer	wagon	printing	deceitful
music	stranger	automobile	weaving	loyal
trombone	teacher	boulevard	nothing	reverent
flute	foreigner	lane	painting	honest
book	engineer	avenue	gardening	boastful

D. 'Yes' or 'No'

1. Men do not live in greatest numbers in extremely hot or extremely cold regions. Would you expect to find most of the great cities of Canada in the far north?

2. Sarah was born February 12, 1910. Her cousin, Marie, is four months younger. Was Marie born in 1910 also?¹

These examples show the kind of stimulating exercises which the Commission collected from the school systems in the Philippines. They are illustrations of the total effort of those schools. They illustrate clearly how children can be taught to think by giving constant practice in thinking, how vocabulary can be enlarged and how refined discrimination in perception of meaning can be set up.

¹ *Educational Survey of the Philippines*, pp. 145-48.

7. NEED FOR RADICAL REORGANIZATION AND EXTENSION OF THE WORK OF EXAMINATIONS

The very crux of our educational problem in Mysore and India in general is 'Training in Thinking.' Devices like those which compare very favourably with the best methods in use in high grade American schools are to be employed by us in order to improve our examinations. Such tests present alternatives, they compel choice, they force decisions. Mere memorizing, mere repetition, mere command of pronunciation will not suffice in exercises like these. *Ability to think develops through practice in thinking and in no other way.*

Our children must engage in exercises like these not only in the examinations but almost daily. In this way our children must learn the technique of working rapidly, which is a very desirable outcome of school instruction. They must become used to 'taking examinations.' They must develop confidence in their own abilities. There can be no doubt that the nervous strain which at present hampers many children in taking tests would then disappear.

Such tests are to be devised both in English and the vernaculars. They help to determine the children's abilities in various directions. Tests, for example, in reading and writing in the vernacular and in English, in applying skill in arithmetic to solve problems of daily life, in knowledge of the physical and biological world around, in knowledge of economic and social conditions of the village and the immediate surroundings—help not a little in training children in the art of thinking and observation.

To carry out these functions satisfactorily, there must be a radical reorganization and extension of the work of examinations. In other words, we must devise and

construct new objective tests, mental and educational, and adopt statistical procedure in evaluating the results. To do this—

First, there must be the standardizing, administering and scoring of tests;

Second, there must be the statistical and graphic treatment of the data;

Third, there must be the interpretation of results and the stimulation of the teaching staff to their proper utilization.

8. NEXT STEPS TO BE TAKEN

If we have to change our examinations and have new tests which are to be objective, valid and reliable measures of the work of our schools, we must, as the Report of the Educational Survey of the Philippines suggests, necessarily effect three sweeping changes in the character of the examinations.

(a) A careful inventory of the curriculum must be made and group agreement upon a set of questions and problems thoroughly inclusive of all important matters must be secured. Hence, examinations must be constructed in close co-operation with the specialists who are working in the constant revision of the curriculum. The examinations must be very long, consisting of a large number of items so as to cover the total range of the curriculum. At a conservative estimate, the present amount of printing would have to be increased five to tenfold.

(b) Their form must be changed so that ratings will be perfectly objective; that is, the marks of one examiner will be comparable to those of another. The marking of 'standardized' tests can be done by clerks and depends in no way upon the judgment of the examiner. This change

in the examinations will not only make school marks valid, but will also take a tremendous routine load off the hands of the teachers and administrators. It will compel, however, an increase in the volume of printing, because questions of the kind recommended require more space than the traditional 'essay' type of questions.

(c) The difficulty of the elements of the test would have to be determined. This would mean: (1) The tentative construction of tests; (2) preparation of a temporary mimeographed form; (3) trial with typical classes in several schools to determine difficulty of the elements of the test; (4) rearrangement of the items of the test in order of difficulty; (5) final printing.

9. OUTCOMES EXPECTED

The greatest benefit to be derived from a satisfactory adaptation of the new type examination would be the radical elimination of wasteful 'reviews' which now dominate the last few months of the school year. The practice is almost universal in middle schools and in high schools for teachers to begin to review early in February. The review is of the most mechanical, factual type, oriented specifically to get pupils ready for the final examination. It is not a fine summary and big interpretation of the work that pupils get from the review. If it were, the time devoted to it would be very valuably spent. Nothing is more important than that young people be trained in organizing and interpreting masses of data, in getting big perspectives, in seeing clearly the working of fundamental principles, tendencies, and trends. But the 'review' work done at present is not of that desirable type. It is a mere memorizing of facts, mostly in isolated form, and especially in the form which teachers know from

experience will most surely prepare their pupils to meet factual examinations in a satisfactory manner. Such memoriter learning will be correspondingly reduced.

CHAPTER VII

THE PROBLEMS OF ADMINISTRATION, ORGANIZATION AND SUPERVISION

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1. CONTROL OF ELEMENTARY EDUCATION

AN important problem connected with the administration of primary education is that of control. As far back as 1883, Sir K. Sheshadri Iyer, while speaking about the responsibilities of local bodies, observed as follows:

One of the charges of taluk boards will be elementary education. I cannot lay too much stress on this most important subject. . . . The local boards assisted by village boards, where practical, will take entire charge of these schools, manage them with definite funds that will be placed at their disposal, appoint and dismiss the masters at their own discretion, the Government interference being limited purely to the prescribing of the proper standard of education in them, and to providing the boards with a good and competent staff of inspectors.¹

This programme has been slowly worked up until to-day. A definite scheme for the transfer of primary education to local bodies in the form of an Elementary Education Regulation was sanctioned in 1930 and given effect to in 1931. Its main objects are to provide for the progressive expansion and development of education in the State with a view to reach within a reasonable

¹ *Review of the Progress of Education in the Mysore State for the Quinquennium 1917-22*, p. 27.

period the goal of universal education and to invest local bodies with the management, control and financing of elementary education, while retaining effective powers of supervision, direction and ultimate control over educational policy and administration in the hands of the department. Accordingly, local bodies are now entrusted with complete control of primary education in their areas, inspection and educational control being reserved to the department in order to ensure the maintenance of the prescribed standards of efficiency.

2. BUILDINGS AND EQUIPMENT

Regarding buildings and equipment, the following suggestions of Dr. Olcott are very useful:

(a) *Erection of healthful but inexpensive buildings.* Conducting schools in rented houses may be not only harmful but uneconomical. Simple buildings can be put up without great cost. Often the villagers are able to help with the erection and repair.

(b) *The fuller utilization of school buildings than at present.* This could be done by such means as adult night schools, meetings and lectures on matters of public concern. The more community purposes can be served the better, provided that the children's interests are safeguarded. It would be well also if a good home can be provided for the teacher, in order to raise his status and give the villagers a demonstration of what a neat yet simple home can be.

(c) *More varied but simple equipment* for the various school activities of the children. . . .

(d) *The provision of two acres of land for the larger village schools,* that can be used for games, drill and demonstration plots.¹

Along with these the library facilities should also be extended. A library is a means of continuing education for all the people. Its value is everywhere recognized.

¹ M. Olcott, *Village Schools in India*, pp. 87-88.

Small public libraries are especially valuable in rural areas where books are fewer and the means of communication more difficult than in the urban parts.

3. BETTER QUALIFIED TEACHERS WITH IMPROVED SALARIES

The greatest waste in the school system is the employment of incompetent teachers. A great part of the salary paid to an incompetent teacher is a waste of the taxpayer's money, and much of the time spent under such a teacher represents an irreparable loss to the pupil. The potential abilities of a child not developed properly are a colossal loss to the country. 'As is the teacher, so is the school' is an adage as well applicable today as in the past. There is the greatest need for competent teachers, particularly in the one-room schools. There is therefore an urgent need for improving the scales of pay of primary teachers so as to keep them above physical want and attract highly qualified men.

If it could be made worthwhile for S.S.L.C.'s and U.S.'s (i.e., those who have passed from the English and vernacular high schools) to become teachers of primary schools, they would not only be able to give more efficient instruction in the ordinary school subjects, but also be fit to receive instruction in agriculture, etc., and give a local, practical bias to primary education on the content side. . . .¹

It is true that there are financial difficulties. But these cannot—and should not—stand in the way for all time. Until and unless the status of the primary school teachers is improved, the State cannot do justice to its duty of educating the masses satisfactorily.

It must, however, be noted that an arbitrary increase in teachers' salaries without a corresponding increase in

¹ *Report on Public Instruction in Mysore, 1927-28*, pp. 43-44.

their qualifications cannot be justified. The salaries should be increased with a view to securing competent teachers in place of the incompetent ones, or to enable incompetent teachers to become competent and competent teachers to become more competent.

In most of our elementary schools the poorest teaching is being done in the lowest grades. But as Dr. Monroe says, 'In any system it would seem to be the best policy to use the most efficient teachers with the youngest pupils.'

4. 'ONE SINGLE COMMON PRIMARY SCHOOL FOR ALL CHILDREN'

In these days when we are no longer thinking in terms of nations but of the world as a unit, there are many serious problems connected with the organization of the schools in our State and our country. In spite of the standing Government order in our State regarding the admission of all children—boys and girls of all castes and creeds—to the public schools, we have by the sheer force of circumstances still to maintain, though in decreasing numbers, separate schools for boys and girls, for Hindus and Muslims, for high castes and depressed classes, because of differences of language, social conditions, and tradition. In such circumstances it is difficult for children to develop feelings of national solidarity, not to mention sentiments of world brotherhood or internationalism. We urgently need a better understanding among ourselves and a knowledge of the other nations and cultures of the world. This can be effected only by bringing together all our children—boys and girls—without distinction of caste or creed and by providing them with opportunities to study books

¹ Paul Monroe, *Essays in Comparative Education*, p. 26.

regarding the peoples of other lands and to come in contact with other people whenever possible. The educational system of our country has now, more than ever before, to take the responsibility of creating, developing and fostering world-mindedness.

Differences between the various communities or races, and between castes and creeds permanently residing in the country, must be sympathetically adjusted, and where possible eliminated. The people must be taught to associate in their daily work for a common object and with common aspirations. They must realize that anything they may do to help each other will be a service to the Motherland. Above all, the country as a whole must join in constructive effort with the rest of mankind.¹

Boys brought up in isolation and girls brought up in *purdah*, make very poor men and women. . . . It is my desire to impress upon my countrymen, with all the earnestness I possess and with all the emphasis I can lay, the absolute desirability of giving up the antiquated idea of bringing up boys and girls in an atmosphere of isolation. Boys and girls should be treated more as comrades, rather than dependents and inferiors and subordinates. We should extend to them our fullest confidence and encourage absolute frankness in them. Instead of keeping the sexes separate, we should bring them together. In my judgment, greater harm is done by keeping them apart than by bringing them together. I know I am treading on delicate ground. Prejudice and sentiment, accumulated by centuries of restricted life, is all against it. The thing will come by degrees. But come it must and come it will.

It will be so much waste of energy not to profit by the experience of other peoples. Our idea of morality and decency must undergo change. Our boys and girls must grow in an atmosphere of frankness, freedom and mutual confidence. We must do away with suspicion and distrust. It breeds hypocrisy, sycophancy and disease.²

¹ Sir M. Visweswaraya, *Reconstructing India*, pp. 13, 14.

² Lala Lajpat Rai, *The Problem of National Education in India*, pp. 51-53.

So far as our State is concerned, it is encouraging to note the following facts :

There are 27,440 girls attending boys' schools of all grades; and 5,946 pupils, including 152 girls of the Muslim community, are reading in schools other than those in which the medium of instruction is Urdu. In general schools, 6,315 pupils of depressed classes are reading.

The opposition to the admission of these (i.e. depressed class) pupils to general middle schools is waning; and 1,377, out of a total of 1,682 students in this stage, are attending the general schools.¹

In spite of all these facts we are still having a good many separate primary schools for boys and girls of Hindus and Muslims and high castes and depressed classes. Even in our tiny villages, it would be no wonder, though rarely, to find sometimes two or three single-teacher schools with only about ten or twenty children in each, the schools being intended for particular classes or communities.

What are the disadvantages of such an organization as this?

There is, first of all, a great waste of money. There is also much waste of energy and effort because of the unnecessary duplication in matters of administration, organization and supervision of such schools. More than anything else, there is isolation fostered and encouraged, which consequently means lack of better understanding and appreciation.

If we have to bring about greater social solidarity and tolerant understanding, the possibilities of the co-education of boys and girls of all communities are to be investigated and a satisfactory practical solution arrived

¹ *Report on Public Instruction in Mysore, 1932-33*, pp. 56, 62, 71.

at. True, there are many difficulties in the way, such as the influence of tradition and custom, public sentiment, the problem of language, etc. But how long are we to continue like this? Is it not the duty of the enlightened classes to educate public opinion and bring about necessary reforms, adjustments and improvements? In these days of national awakening in the whole country, an earnest attempt towards greater unification and 'Indianization' of the masses is absolutely needed. The school being one of the most effective social institutions, it must recognize its responsibilities in the building up of a new social order. It will no longer do to keep our children in small, isolated, different groups. Our ideal must be '*one single common primary school for all boys and girls of all castes and creeds*'; and a definite and positive move is to be made in this direction. The first step in tackling this problem would be to educate public opinion and to form a committee, consisting of men and women of both the major communities, to investigate the possibilities of a definite programme in this direction, i.e., towards the establishment of one single primary school for all children. The girls of the Muslim community must be encouraged to seek admission in general primary schools, though at the same time special provision for them should continue for some time as a make-shift arrangement. Differentiation may exist and separate schools for boys and girls may continue for middle and high school education. But any kind of differentiation at the primary stage—no matter what the plea is—would be detrimental to the progress of the nation and the development of a national consciousness.

5. THE SIX-THREE-THREE (6-3-3) PLAN

Elementary education in the State is at present orga-

nized on a *four-four* basis, i.e., four years of the primary school and four years of the middle school. There is a great disparity between the number of primary and middle schools in the State and their respective strengths, as is shown by the following table.¹

	SCHOOLS	SCHOLARS
Primary 6,243	2,47,191
Middle 326	33,731

Out of every 100 children in the primary schools, only about 14 enter the middle schools. The remaining 86 per cent of the children have a maximum schooling of only four years. The present day economic and financial conditions of the State force on us the conclusion that it is almost an impossibility to provide a complete middle school education for all the children of the State. A maximum schooling of four years will naturally lead to illiteracy in the course of a few years and a good deal of money spent on primary education is a waste. This is the case not only in Mysore, but all over India. The Bengal report is perhaps the most pessimistic. 'Roughly speaking', it says, 'the primary schools do not produce any literacy'.² The Government of Mysore have, therefore, contemplated, as shown in the Elementary Education Regulation, the extension of the primary course to six years. It is, in fact, in view of this educational ideal that we now have some vernacular middle schools, i.e., privileged primary schools in rural areas in the State providing for the six year vernacular lower secondary course. For the whole State we have only about 190 such schools. The number of scholars in the lower second-

¹ *Report on Public Instruction in Mysore, 1932-33*, p. 85.

² *Progress of Education in India, Quinquennial Review, 1927-32*, p. 140.

ary classes is only 6,015. In other words, while 14 out of every 100 studying in primary schools enter the middle school, there are chances for only two out of the remaining 86 to enter a vernacular middle school. This means that 84 per cent of the children of primary schools have, very definitely speaking, no scope for further education. In these circumstances it is obvious that if there is to be any further development in the field of education, the development of vernacular middle schools should receive the first consideration.

Setting aside this problem, which is purely one of administration, let us now consider the scope of the syllabus and courses of study of the vernacular middle schools already in existence. The work of the four primary classes is the same in all schools, urban and rural. But the work of the fifth and sixth classes of a vernacular middle school is not quite definite. As already mentioned in the previous chapter, there are two public examinations for the children of elementary grade: One, the vernacular lower secondary examination at the end of the sixth class of a vernacular middle school; and the other, the middle school examination at the end of the eighth class of a (complete) middle school; Though there is a difference of two years of training between these two examinations, the standards of attainment expected in all the school subjects is much the same, the only difference being that English is not a subject of study in vernacular middle schools while it is an *extra*-subject for the middle school examination. In other words the curriculum of the four year (complete) middle school in all subjects, except English, is to be satisfactorily gone through within a period of two years in a vernacular middle school. The rural children who pass the vernacular lower secondary examination at

the end of the sixth year class are thus expected to be as good as the children who pass the middle school examination at the end of the eighth year class in all the school subjects, except English. Such children when they seek admission in a complete middle school for further studies have nothing to study but English for a period of two years or even more. This means that such children are given practically no education during the next two or three years of their school career. As that precious period of adolescence, after the vernacular middle school stage and before the high school stage, is thus practically wasted, it is our duty to study this problem very seriously and organize a continuous co-ordinated system of education.

It may with advantage be pointed out here that, on psychological grounds, it is not unsound to start the teaching of a second language after the child has had a wide acquaintance with, and a fairly complete mastery of, the vernacular. Such an acquaintance and mastery cannot be attained at the end of the primary fourth year class. The teaching of English may, therefore, be postponed to a later stage and introduced in the seventh year of the child's studies, instead of in the fifth year as at present. Such delay in the commencement of the new language will be an actual help rather than a hindrance to the learning of that language, inasmuch as the useful habits formed in connection with the study of the child's vernacular will stand him in good stead in the acquisition of the new language.

It will, therefore, be an ideal scheme of education if we can reorganize the whole system so as to have a 6-3-3 plan, a plan with a six year purely vernacular elementary school, a three year English middle or junior high school and a three year high or senior high school.

6. THE SINGLE TEACHER SCHOOL

The problem of the single teacher school is an important problem with us in India as it is in America. Most of our village schools are one-teacher schools. They are very inefficient and unsatisfactory.

A fundamental problem of a one-teacher school is the limitation of teacher time. The pupils have as much time in this type of school as in any other. . . . The problem is how to organize the work to make it possible for the teacher so to guide all the pupils' work that they may employ their school hours profitably. It is very largely a problem of directing study; and the recitation periods or class periods with the teacher are chiefly of value as opportunities: (1) to develop purposes and plans on the part of pupils to serve as guides and motives for their independent work; (2) to socialize that work by its report to, or discussion by, the group; (3) to summarize and organize the products of group or individual study; or (4) to discover individual needs and give the necessary instruction for the use of remedial practice exercises during independent study periods.¹

In some of the one-teacher schools in U.S.A., there are all the eight grades of an elementary school; and yet the work is conducted fairly satisfactorily. That is because of the better ways of organizing the work. The classification of the children is based sometimes on the grade system, but more often on the group system. For example, the Quaker Grove Experimental School, Warren County, N.J., has the following three group organization: Group A comprising the sixth, seventh and eighth grades, Group B comprising the fourth and fifth grades, and Group C comprising the first, second and third grades. The grouping is also flexible. Certain grades recite separately in certain subjects; and in other subjects four

¹ F. W. Dunn and M. A. Everett, *Four Years in a Country School*, p. 3.

or five grades are combined to have joint recitations. The first grade is always a class by itself in reading.

The Young American Club is one of the good features of the school. It adds life to the work of the school. The pupils in the one-teacher school help the teacher in school house-keeping. The older pupils help the younger children in drill work and in a number of other school activities. Monitors are found in most of the one-teacher schools, whose duty it is, generally, to do most of the routine work. Hot lunch is prepared by the elder girls in certain schools.

The devices of Alternation and Combination of grades or the Alternation and Correlation of subjects are found in extensive use in American one-teacher schools. The 10-minute and 15-minute recitation periods are found predominant. Different assignments for the different classes are made while the teacher is directly engaged with some one class or another. In thus assigning work for classes extensive use is made of the blackboard.

In the light of these suggestions, the problem of the one-teacher schools in our country may be investigated as thoroughly as possible, and ways and means of doing efficient and valuable work—such as ‘the double shift system, adjustment of school hours’—be devised.¹

As Dr. Olcott suggests we must have

a few centres for the *thorough scientific investigation* of definite problems connected with the aims, methods and products of education. At these places a new spirit of enquiry and experiment can be engendered, and conferences of educational thinkers can be held. The training colleges could do far more research and constructive educational planning than at present.’²

¹ Hartog Committee, *Indian Statutory Commission Report*, pp. 79-80. ² M. Olcott, *Village Schools in India*, pp. 80-81.

7. THE RURAL ELEMENTARY SCHOOL

In view of the fact that elementary education is all the education that most of our village children can afford to get, it is the duty of the State to give them the kind of education which is not entirely vocational or industrial but practical and at the same time cultural. We must seek to use the activities and valuable interests of the village as a means for educating rural boys and girls for more abundant living and service to their communities. All the work of these schools should be closely related to the pupil's village environment and as far as possible should grow out of it. Such schools should be co-ordinated with higher schools so that opportunities are provided for brighter pupils to proceed to higher academic or industrial training. Adequate provision must also be made for 'follow-up work' to prevent the drift back to illiteracy by the inclusion in the curriculum of the reading of suitable books and papers.

8. THE VOCATIONAL SCHOOL

Linked with the elementary school system, there should be 'vocational' schools, to provide training in the elements of agriculture, commerce, handicrafts, carpentry, engineering, woodwork, smithy and other trades for the boys, and cookery, dressmaking, nursing and housewifery for girls. Probably 60 per cent. of the boys in rural areas would require agricultural training. Where a vocational school is not possible, arrangements might be made for the requisite subjects to be taught in continuation classes on special week days, or, perhaps, in the evenings.¹

So far as the problem of vocational education is concerned, Mr. N. S. Subba Rao, Director of Public Instruction in Mysore, has very well summed up the

¹ Sir M. Visweswaraya, *Reconstructing India*, p. 264.

situation in his presidential address at the Indian Economic Conference of 1929. He says:

It is in the realm of economic change and educational adjustment that the country requires guidance, and it is my earnest conviction that no more competent guide can be found than a triple alliance between the educationist, the psychologist and the economist.¹

9. PHYSICAL EDUCATION

The physical education of our children should receive far greater attention than at present.

The pupils should be given instruction in (a) the practical elementary problems which concern their health; as, for example, diet, care of the teeth, sex, sleep, exercise, and bathing in school and at home; (b) the general conditions related to health, as . . . ventilation, dust, school-seating and posture; (c) public health problems like sewage disposal, milk and water supplies and general control of infectious diseases.²

The education of the village children in health cannot at present be satisfactorily done in the home or by an agency other than the school.

Moreover, if the school does not inculcate better health habits and secure more sanitary conditions its other teaching will be fruitless. The adults also sorely need health education. A great deal of this can be given indirectly through the children in school; and also directly, if the teacher has time for such work. In all his work for health the teacher can secure aid from, and can co-operate with, provincial and local officials, who are charged with the promotion of good health.³

¹ N. S. Subba Rao, *Economic Change and Educational Adjustment*, p. 40. Presidential address at the Allahabad All-India Economic Conference, 1929.

² Lala Lajpat Rai, *The Problem of National Education in India*, p. 163.

³ M. Olcott, *Village Schools in India*, p. 45.

10. THE VILLAGE SCHOOL AS A COMMUNITY CENTRE

There should be a closer relationship between the home and the school. The hours of the school session should be fixed after consultation with the parents. Pupils should be released from school in seasons when their services are greatly needed. Exhibitions and entertainments should be arranged, so that the parents may see what their children are accomplishing.

The village school must be a real community centre, seeking in every way to help the villager.

For this purpose, it will have evening sessions for the instruction of adults, for entertainment, and the discussion of social and economic problems. The aim should be the definite uplift and betterment of village conditions and the school should lead in all forms of social and religious service.¹

The following are the suggestions of Professor Carney for socializing the country school and making it a community centre:

(a) A brief analysis of existing social conditions in the average rural community, with a study of their causes.

(b) Ways and methods of making the country school a community centre and of developing a co-operative social spirit in the rural community through its agency.

(i) Through the teacher's personal influence in the community, visiting among patrons, conversation and literature introduced by the teacher.

(ii) By developing the social activities of the children, boys' and girls' clubs, their values, organization and work. . . .

(iii) By making the school-house a meeting place for the community. Need of recreation among farmers. Schoolhouse meetings for entertainment, for earning money, and for community instruction and inspiration. The development and manage-

¹ *The Report of a Conference on Rural Education*, p. 6. (Moga, 1922).

ment of a country life club or other community organization centering about the school.

- (iv) By developing a close co-operation between the home and the school. Parents' associations, their need, organization and management. . . .
- (v) By utilizing all materials and agencies at hand for awakening an active interest in the welfare of the school and community. The use of the local press. Exhibits of children's work, art exhibits, industrial and agricultural exhibits. Educational excursions, railway excursions.¹

11. INSPECTION VS. SUPERVISION

Our present day supervision of schools is very unsatisfactory. The work of the school board officers and their assistants is very much dominated by clerical routine and accurate accounting and by an absence of adequate professional leadership. To them is entrusted, first, the care of property and the disbursement of educational funds; second, the inspection of the work of the administrative and teaching officers under their general control; and, third, the planning of instructional programmes, the wise selection and assignment of the teaching staff and the guidance and constant inspection of teachers in service. Of these three, the third is by far the most important for the development of good schools in the State and yet it is done in rather a perfunctory way. The present distribution of schools gives about 150 schools to each school board assistant and even when the prescribed itineration is kept up, it is hardly possible to supervise on a systematic basis once a year all the schools within the charge.

As the report of the Conference at Moga says, constructive supervision is one of the greatest factors in the

¹ Mabel Carney, *Country Life and the Country School*, pp. 331-32.

success of a school. Experiments have shown that the difference in efficiency between schools is not so much a matter of teachers or courses of study or management, but of supervision. Experience is not lacking which seems to indicate that, even where the course of study has not been all that could be desired and where the teachers were insufficiently trained, the work has often succeeded if the supervision has been regularly and adequately carried out.

If educational success is largely dependent upon constructive supervision, what then is included in this term?

First of all, such supervision is more than inspection. It means more than simply visiting the school once or twice each year, pointing out weaknesses and commending the good points. It means more than examining pupils and finding out to what extent the teacher has completed the required course.

The kind of supervision that is required is that which is educative in character, sympathetic in attitude, and helpful and progressive in its working. It should have for its purpose the improving of the quality of instruction in each school and the sympathetic study of the pupils to determine whether their abilities are being developed in the best way. It involves not only the testing of the pupil's knowledge (and this should be done on a scientific basis) but an investigation of their method of study and work, an enquiry into their physical condition and a definite effort to help them in this and in other ways.

In the second place such supervision is not a cursory measurement of the teacher's ability, but it has for its purpose the definite progressive improvement of the teacher in service. Many teachers have a feeling that once they have passed the teachers' training course, their

pedagogic education is complete. It is the supervisor's duty sympathetically to help the teacher to see that he must go on growing and developing, that he cannot stand still, for to do so means inevitable retrogression. In this he should endeavour to put himself in the teacher's place, sympathise with his difficulties and know how to work forward from the teacher's position and point of view. He should instruct and guide the teacher in every possible way and secure his co-operation and willing effort in eliminating his weaknesses and improving his work. In fact the most appropriate name for the type of supervisor in view is a 'helping teacher.'

The supervisor should not merely tell the teacher how the work should be done, but should himself do some of the teaching and thus demonstrate a better type of work. He should also outline reading matter for the teacher which would help to improve his work, and should assist him in securing those books and papers.

Lastly, this type of supervision is not to be confined to the four walls of the school. The supervisor has a duty to the community, too. He should help the teacher to bring about a closer relationship between the home and the school. He should assist in developing greater enthusiasm on the part of the community for the school; he should help the teacher to organize the community for social welfare work and should inspire the teacher to carry on this work. He should enlarge the teacher's vision and help him to see how his school might become a source of help and blessing to all the inhabitants of the village.¹

If the supervisor is to undertake this varied programme and make his work truly educative, he must be a man

¹ Adapted from *The Report of a Conference on Rural Education*, pp. 10-12 (Moga, 1922).

with adequate training. He must be able to stay at least two or three days in each school and should also be able to visit each school at least once in six months. He must start and conduct demonstration schools at several centres. All this can be done only when the number of school board assistants is adequately increased so as to reduce appreciably the number of direct charge schools under each of them.

CHAPTER VIII

BETTER METHODS OF TRAINING
TEACHERS

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1. IMPORTANCE OF THE PROBLEM

The teacher is the key to the problem of improving and reforming village education, than which no more important problem now faces India. . . . The fact that many millions of India's budding citizens have their only education in the village schools, makes it imperative that they have the best equipped teachers possible in the circumstances.¹

The greatest single need for the improvement of country life at the present time, therefore, is for a corps of properly prepared country teachers who will enter our existing country schools and, through vitalized teaching and tactful social leadership, convert them into living centers for the instruction of both children and adults and the complete upbuilding of country community life.²

2. DEFECTS OF PRESENT DAY METHODS OF INSTRUCTION IN ELEMENTARY SCHOOLS

So far as the actual class-room teaching is concerned, the following weaknesses may be very commonly observed: First, there is too little well-directed effort in motivating work. Pupils are assigned certain pages in history or geography or certain problems in arithmetic without their seeing the value of these tasks to them. As a result there is often lacking a mental alertness in

¹ M. Olcott, *Village Schools in India*, pp. 133-34.

² M. Carney, *Country Life and the Country School*, p. 252.

the recitation that is so important for effective learning. Second, teachers often do not understand the psychology of habit formation. To ask a child to repeat once only a mis-spelled word is not likely to give him control over it. It should be repeated until the association is established, and from time to time he should be tested and, if necessary, drilled further. Third, the difficulties of individual children are often ignored. If a class is given a dictated column of three-place numbers to add, one pupil may have difficulty in writing down the numbers correctly; another in adding the numbers in the first column; another in 'carrying' to the next column. Mass instruction is not enough in teaching children; each should have help in his particular difficulty. Fourth, perhaps the most commonly found weakness is in the failure of teachers to give attention to the seat work of the class or classes not reciting. Wisely directed attention here may prevent the development of habits of idleness or of improper methods of work. Fifth, in the upper grades especially it is evident that teachers do not have sufficient control of the subject-matter. This is usually shown not only in errors made but also in the closeness with which teachers follow, through the text, the recitations and in the formalism with which the class exercises are carried on.¹

3. THE 'JOB' OF THE RURAL TEACHER AND THE NEED FOR AN ALL-ROUND TRAINING

To know what exactly a rural teacher has to do in his village, we must make, as American educators say, a 'job analysis' of the teacher. When such an analysis is made we find that his functions are :

¹ Adapted from the *Report of Survey Staff on Public Education in Virginia, 1928*, p. 79.

(a) To educate the parents so that they may properly take care of the young children up to the age of six at home and so that the home influence after that age may not counteract the influence of the school.

(b) To show substantial improvement in the physical, mental and moral well-being of the children and thus help the parents to realize the value of schooling, so that the children are not withdrawn from school at the age of seven years.

(c) To develop healthy habits, attitudes and ideals in the children.

(d) To educate also the adult members of the village.

(e) To act as the community leader in the village and prevent party feeling.

(f) To foster a spirit of co-operation and make the community work towards common ideals.

The village school teacher is not merely a teacher but a village reformer as well. He ought to take the unwilling lads of the village through the 3 R's. He is the village doctor to whom men and women turn in times of illness. He is the village arbitrator and decides all disputes between men and squabbles among women. He is the village lawyer and in that capacity advises the villagers on all matters that make them seek the aid of the Government. In short, he is the centre of light and learning in the village where he is employed. On account of his position as probably the only educated person in the locality, he is called upon to advise and assist the whole village in all that touches the welfare of the community.

It may be that all this is too much to expect of a poor village school-master. But he has to do it. So the best thing for the present would be not to question whether it is right to expect so much of him, but to

consider how to train him best for his vocation under the prevailing conditions of life and society.

4. SUGGESTIONS FOR IMPROVEMENT

(a) Raising the Qualifications for Entrance

The first thing to be done is to raise the qualification for entering the profession of teaching in elementary schools. It would be desirable to raise the minimum qualification for entry into service to the passing of the English middle school examination, instead of the Kannada lower secondary examination. It would also be better to stop appointing untrained teachers. The prospective teachers must voluntarily seek admission into the normal schools after they graduate from the middle school, and get themselves trained before applying for a teacher's post.

(b) Careful Selection of Candidates

A very careful selection of teachers ought to be made. If a teacher is socially biased and cynical in his attitude towards his unfortunate brothers who may be socially inferior he will certainly do more harm than good to society and the nation as a whole, no matter how intelligent he is and how excellent his teaching be.

Rural school teaching actually demands a higher grade of teacher efficiency than any other branch of public school service. The problems of successful organization and instruction are more varied and more difficult. The range of subject-matter in which the teacher should be letter perfect is wider, supervision is less frequent and usually less competent; and the responsibilities of the teacher for community leadership are much heavier.¹

¹ *The Professional Preparation of Teachers for American Public Schools*, p. 129.

Therefore, persons with the missionary spirit, embodying in some noticeable degree in their life self-denial and benevolence as well as special knowledge should be teachers.¹

(c) *More Women Teachers*

The proportion of women teachers to men teachers employed in the primary schools of the State is negligibly small. As women are generally better fitted to handle young children of the lower primary classes, one of the ways of encouraging more women to take up the profession would be to provide decent stipends in increased numbers to the women students who seek admission to the training institutions.

(d) *The Normal School Staff to Share Class-room Work in Elementary Schools*

Regarding the staff of the teacher-training institutions, it can be safely said that without actual class-room teaching, it is hard to understand and sympathize with the difficulties of the class-room teacher. Moreover, constant examination of theory in the light of actual class-room conditions is necessary to maintain a proper balance. Therefore, it would be better if the normal school teachers were given some regular class-room work in the elementary schools.

(e) *Follow-up Work to be Undertaken*

The head and the staff of the normal school must have organized opportunities of doing some *follow-up work* and finding out how best their students are doing their work after leaving the institution.

¹ Quoted by Dr. M. Olcott in *Village Schools in India*, p. 145. Recommendation 2 of the National Education Committee, Feb.-March, 1923, p. 40.

5. THE CURRICULUM TO BE REVISED

It cannot be too clearly stated that the normal training must be of the simplest character. Only so much of educational theory should be taught as can be learned from intelligent discussion of the practical teaching which the student sees or himself carries out. School practice and discussion of modern educational methods will occupy the greater part of the time. The student should be able to understand the village child and what he is trying to train him for. The great things to be called forth in the student are his ingenuity and adaptability.

Teacher-training in America and England today, with its appeal to what lies in the child, its care for the physical, and its intelligent use of the child's environment and love of activity is exactly what India needs. In order to get time for intelligent teaching in the schools, the teachers of normal classes should see to it that they let their students see the latest and quickest methods of teaching the ordinary class subjects. For the village school teachers the course should include, in addition to the simple introduction to the art of teaching . . . some teaching practice, instruction in the methods of teaching reading, writing, arithmetic, nature study, and simple hygiene with the handicraft already acquired in the middle school, with the addition, where feasible, of games, drawing and music. That is to say, there will be emphasis on professional as against academic work. Everything will be taught with a view to the teaching of the young child, not to imparting further information to the student.¹

(a) Need for General and Professional Courses

In the reforms that are taking place in the preparation of teachers to-day in England, France, Germany and America, an attempt is being made to prolong the general

¹ 'The Report of a Commission of Inquiry, 1922,' *Village Education in India*, pp. 92-93.

all-round education of the students so as to give them a deeper and broader insight into the content and significance of the subjects which they are to teach. The Board of Administration for the Yorkshire Training College prescribed for the final examinations in 1931 general subjects under two groups in addition to professional subjects.¹ The same principle has been followed in our State. The Government and the Department have recently introduced the new three-year vernacular training course wherein a few general subjects are made compulsory and a few others optional in addition to the professional subjects.

(b) *Need for Professionalized Subject-matter Courses*

The weakest point in the training of elementary teachers lies in the fact that the student does not have at his command enough subject-matter of the right kind upon which to base his teaching. Students should have the opportunity of acquiring the subject-matter of the elementary school. The courses in method are at present purely general and theoretical, and divorced from subject-matter that is to be taught in the elementary schools. There is an urgent need for what are called the *professionalized subject-matter courses*, where the student and teacher spend most of their time in selecting and organizing the subject-matter materials for elementary school instruction and adapting them to school use.

It cannot be the function of the Teachers' colleges to give their students all the subject-matter which they will use later as teachers. The teacher must ever anew acquire the knowledge necessary for his professional work if he is to employ rightly his intellectual equipment in the school. This intel-

¹ L. Kandel, *Studies in Comparative Education*, pp. 536-37.

lectual giving and taking, searching and organizing alone lends his instruction originality and freshness. It is the function of a Teachers' college to furnish its student insight into the subject-matter fields of elementary school instruction as to content, range, and integration, to uncover for them the scientific foundations of these fields of knowledge and to acquaint them with the methods of acquiring, organizing, and using such subject-matter.¹

So,

In the subject-matter courses, in general, give the students some new material that they have not had before, but closely related to what they are going to teach, and also review the subject-matter of the primary school indicating the best methods that can be used in teaching it. It would be well to have the same members of the staff teach both the subject-matter and method, and also supervise the practical teaching in given subjects.²

(c) *Need for Differentiation in the Training of Rural Teachers*

Regarding the nature and extent of curriculum differentiation in the training of rural teachers for American rural schools, note what Dr. Bagley says:

Students of education are generally agreed that the process of teaching should consider first of all the background of experience from which the pupil approaches the learning task. Generally speaking, the most successful teacher is he who can capitalize the experiences of his pupils in the interest of their further growth—the one, who, on the basis of what his pupils already know, can lead them on to broader knowledge and more penetrating insights. Even the skills with which all children must be equipped—such skills as reading, writing, spelling, and manipulation of numbers—can undoubtedly be more readily learned if they are closely associated with problems and needs that grow out of the pupils' own

¹ Thomas Alexander, *The Training of Elementary Teachers in Germany*, p. 81.

² M. Olcott, *Village Schools in India*, p. 163.

life and experience. Because the rural child's experiences differ radically from the experiences of the city child, certain phases of teaching process must differ if the best results are to be obtained.

Especially should the rural-school teacher be able to capitalize in the interests of education the rich, natural environment of the rural child. While I should be the last to endorse a narrow program of rural elementary education expressly designed to 'keep the country children on the farm,' this is far from saying that I would not take every opportunity to develop a keen appreciation of life in the open country, an understanding of nature and nature's laws, and a sincere respect for the basic work of farming.

In the preparation of rural-school teachers, then, there is certainly a place for such specialized courses as are necessary to meet these needs. At the very least, I am sure, provision should be made for a study of the natural environment of the rural child and of the scientific principles and social appreciations underlying the basic processes of Agriculture. This should be in addition to the fundamental course in Biology which is coming to be regarded as essential in all teacher-training curricula, and in addition, also, to a fundamental course in Physical Science which I hope may be regarded as essential just as soon as our training programs are extended.

We come, finally, to the community responsibilities of the rural school teacher. Not only are these usually heavier than those of the urban teacher, but they differ essentially in kind. The rural school teacher not only has opportunities to participate in the social life of the community, but such participation is commonly expected. There are opportunities for a larger measure of community leadership on the part of the teacher, especially in those phases of community life that are closely connected with the school. It would seem most important, then, for the professional school to prepare the prospective rural teacher to make the most of these opportunities.

By this it does not mean that the rural-school teacher should be a propagandist of general social reforms or a protagonist of this, that, or the other 'uplift' movement. The teacher's primary concern is the work of the school and the welfare and progress of its pupils. This is a thoroughly legitimate concern, indeed the essential part of his duties as a teacher. To work for better schools and better conditions of school work is one of his duties. In the cities this duty falls chiefly upon the administrative officers of the school system, but in the country it is a duty that each teacher should be in a position to discharge. To this end, it would seem desirable to have a specialized course in Rural Sociology and Economics, setting forth among other things the difficulties that the rural school has to face and the various ways in which these difficulties may be overcome, and helping the teacher to visualise the rural school against its social and economic background. Whatever leadership in promoting rural-school welfare the teacher may be able to assert should obviously be as thoroughly informed and as well balanced as possible and a course in Rural Sociology and Economics should do much to ensure this end.

The suggestions for the differentiated training of rural-school teachers would involve: (a) A substantial course in Nature-study and Agriculture; (b) specialized courses in observation, participation, and responsible student teaching in rural schools and under rural-school conditions; (c) a substantial course in Rural Education which will deal particularly with the different emphases and the different methods of approach which rural teaching demands, as contrasted with urban teaching; and (d) a course in Rural Sociology and Economics. All in all, these would not account for more than one-third of a two-year programme leaving at

least two-thirds to be made up of work common to other curricula. This does not seem to be an excessive proportion of specialized work if one keeps in mind not only the specialized difficulties but the very great importance of the rural-school service.¹

Prof. Carney, Head of the Department of Rural Education in Teachers College, says,

The physical environment of country life differs from that of city life. Here the innate basic contrast is that of human isolation and congestion. This leads to difference in the social and economic environment of country life. These lead in turn to resultant differences in the experience of psychological background of farm-dwelling people. Experience being the basis or stuff of education, it thus becomes apparent that the whole educative process in farm areas is either directly or indirectly conditioned by these differences.

As already mentioned, three special rural courses should be offered:

(a) A course in Nature Study and Agriculture based upon the physical environment of country life. The agriculture presented here should stress farm life appreciation, not the vocational aspects.

(b) A course in Rural Sociology and Economics dealing with the social and economic effects of the physical environment upon farm-dwelling people.

The chief purposes of this course should be to give prospective rural teachers a sympathetic appreciation of country life and a definite understanding of the broader social functions and relationships of the school and the teacher in rural society.

¹ Adapted from Dr. W. C. Bagley's article on 'Nature and Extent of Curriculum Differentiation in the Training of Rural-school Teachers' in *Bureau of Education Bulletin*, 'Professional Preparation of Teachers for Rural Schools.' No. 6. 1928.

(c) A course designated preferably as Rural Education in which the various adaptations desirable in the whole educative process as conducted in rural schools shall receive consideration.

This course may well begin with an introductory survey of the significance, conditions and needs of rural education throughout the nation and the individual state concerned. Subsequent to this introduction, a study of desirable adaptations in the following special phases of the educative process in rural schools should be made:

- (i) In curriculum.
- (ii) In technique and method.
- (iii) In organization and management.
- (iv) In community functions and relations of the farm and village school.
- (v) In the administration and supervision of rural schools.¹

If all this is true of conditions in the American rural schools, it is equally true of conditions prevailing in our schools.

In addition to this there should be provision for special topics and projects within all regular courses in professionalized subject-matter.

6. TRAINING FOR COMMUNITY LEADERSHIP BY DEVELOPING RIGHT ATTITUDES, IDEALS AND HABITS

The word community is used in a very broad sense. The community here means the people of the whole village. As we have to deal in our training institutions with men who have settled ideas and habits, it is far easier to infuse knowledge into their minds and make them pass examinations than to mould their attitudes towards life and problems of the country and to change

¹ M. Carney, adapted from 'Mimeograph Sheets,' 505 and 395.

their habits of thought and behaviour. But unless this can be done, we have to say our training is a failure. Unless our teachers are trained to think, to think in the proper way and have an open mind, unless they are taught to question 'why' at every stage of action instead of simply following the line of least resistance, because of old tradition or habit, and unless they are taught to base their conduct not on external authority but on internal authority, whether it be religion or morals, the training otherwise received is of little use to them in educating properly the younger generation of the country. If old habits and traditional ways of behaving, harmful to the well-being of the community and the nation, are to be changed and new ways of behaving acquired, a start is to be made somewhere. The best place is, probably, the normal institution. If we can make our teachers think—think of the problems of to-day all over the world and make them adapt themselves to the required conditions of life—we are likely to lay the proper foundation for the education of the younger generation of the country. It is, therefore, necessary during the early part of training to devote sufficient attention to the discussion of problems of philosophy of life and education, develop healthy attitudes and ideals and form desirable habits of action in the teachers under training in addition to imparting instruction in the various subjects of study. We must let the teacher-pupils see life and its problems, think for themselves and find practical solutions to improve conditions of life around them.

7. SPECIAL RURAL PRACTICE

Practice teaching for prospective rural teachers should be both general and specialized. The general practice

referred to should include both group teaching and room management and may be conducted most economically in the grade rooms of the campus training school or local town. Here principles and habits fundamental to all good teaching may be fixed. But for good success in the rural school general practice of this type is not sufficient. In addition to this the normal student contemplating or likely to enter rural service, even temporarily, *needs specific practice designed to meet actual conditions and done in one-teacher, two-teacher and consolidated schools.*

8. PARTICIPATION IN RURAL STUDENT CLUBS

All institutions preparing rural teachers or other country life specialists will do well to encourage the organization of rural life clubs among their student bodies. Such clubs should be open not only to rural students but to all others interested in rural affairs and should be so conducted as to provide definite training in rural education and leadership for all who participate.¹

9. SOME MORE SUGGESTIONS FOR IMPROVEMENT

(a) With a view to making the teacher resourceful and efficient in his work, more attention should be paid to simple child study and school management, mainly through observation in the model school and village schools, and through discussion of problems arising out of practice work in the same.

(b) As the village teacher is expected to become a leader of village uplift work and to use the school as an instrument for such work, the training school student

¹ M. Carney., op. cit.

needs to be made acquainted with rural problems at first hand. The training school should wisely plan for supervised visits to villages during the school terms and also encourage students to use part of their vacations for careful enquiries into village conditions. Since the teacher is to be the leader in adult education, there should be many schools for adult education, conducted by the training school students under the direction of the staff.

(c) The emphasis in the studies of women teachers should be on problems connected with home-life, such as child welfare, domestic economy and hygiene.

(d) Further, manual occupations and pre-vocational training should find a place in the training school curriculum, not only because of their usefulness in village conditions, but also as a means of teaching the dignity of labour, the skilful use of hand and eye, and an appreciation of æsthetic values.¹

(e) The general instruction should also be supplemented by as much training as possible in those handicrafts in which the teacher is to lead both in his school and in the communities.

(f) The elementary classes of boys and girls should include regular instruction and practice in handwork with local materials that may be used in the making of simple implements of industry, the little conveniences required in the home, or the articles to be used in recreation or play. The teacher in the normal school must be taught to guide his students later on efficiently in this direction.

(g) Instruction should also be given in first-aid, the maintenance of school records, correspondence work, co-

¹ W. H. Kilpatrick, *How We Learn*. Adapted from the Group Findings, Vellore Educational Conference, as noted in Appendix, p. 86.

operative credit, simple sanitation and medicine under the specialized courses already mentioned.

10. THE TRAINING OF TEACHERS IN SERVICE

As Dr. Monroe and the Survey Commission say in the *Survey of the Educational System of the Philippines*:

The training of teachers in service has for its purpose to make the work of the actual school more effective. It deals with two main groups; those whose training was so inadequate before entering service that they fail to meet minimum requirements and can be saved to the system only by being given special opportunities for securing additional training, and those who, having had the required antecedent preparation need to be stimulated to grow through experience and to be kept professionally alive through doing some work outside the routine of the school assignment.¹

In view of these remarks I think it is quite necessary in our State to organize the training of teachers in service on a much more systematic and extended basis than at present. Regular summer sessions of about six weeks in normal schools and the Training colleges may be started and opportunities provided for more teachers to take the course.

The kind of in-service training that is given to rural teachers in Mexico is very suggestive. Saenz and Priestly describe it as follows:

Most of the teachers now serving the rural schools have deficient training. The work and responsibility we are placing on them is considerable. In planning the programme of rural-teacher training in service, we have tried to keep in mind the following principles:

First, training must be specific and intense; second, the teacher should receive training in the technique of socialization, both of the school and of the community.

¹ *Survey of the Educational System of the Philippines*, p. 443.

In order to accomplish this, we have organized groups of specialists to go to the field and to hold teachers' institutes right in the community where the teachers are working. Each group is composed of an educator, an expert in rural education; a social worker (nurse, by preference); an expert in agriculture; an expert in home industries; and a teacher of physical education. The group is fully equipped. A library, a victrola, and a radio-receiving apparatus form part of the equipment. We have termed the group a 'Mission,' and its members we call 'Missionaries.'

Each State of the republic has been divided into districts. The teachers of each district, about fifty of them, get together and for three weeks receive specific and practical training on the different aspects of their work. When the institute is over, the specialists (the missionaries) move to the next district and the teachers return to their respective schools.

Three things are significant in connection with these institutes. First, they are held in small villages where there is a rural school. The little school is taken as the center of a project. The teachers, under the direction of the specialists, try to work out the different problems of the rural schools in the one they have before them. The second feature is that the teachers are trained to do social work in the community. The village serves as laboratory to the teachers during the institute. They organize the men and the women into one form of organization or other, they vaccinate every inhabitant, they hold evening meetings with them, they teach games to the young people. We hope that a teacher who has done this type of practical, social work during the institute as part of the training will be inclined to do it on returning to his or her community. Lastly, the training institute, once organized, continues functioning. The three weeks over, each teacher goes back to his or her village, but in the place where they all met and where they will meet again the following year, there is left a sort of permanent institution. There will be a little model home, or at least a kitchen, where the teacher of the place may continue demonstration work in the village; there will be the library, the centre of the smaller libraries in the district; there will be the site of the district teachers association. In the near future, there will be a dispensary under a trained nurse.

We have this year six of these 'Missions' at work. By the end of the year they will have covered half of the republic. We are already preparing to double the group of 'missionaries' so that next year the whole country may be covered by them.¹

This scheme is conveniently adaptable to our needs and conditions in Mysore and India.

We cannot exaggerate the importance of teacher-training. The effectiveness of our efforts in all the fields spoken of in previous chapters largely depends on the class-room teacher. The problem of teacher-training is fundamental in all discussions of education. Plans, data and philosophies must become a part of the teacher's equipment, if the process of education is to be stimulated and directed wisely to the ultimate benefit of our boys and girls. The teacher is the great dynamic influence in the development of school work. There is, therefore, very great need for having teachers well-equipped for the heavy obligations of public school service.

In the first place it is necessary that teachers should possess a reasonable mastery of the subject-matter to be used and of all the related information—not only a knowledge of factual materials, but in addition an appreciation of the value of materials in terms of current educational needs. Secondly, a teacher should command the class-room skills or teaching techniques necessary for efficient service and should have a complete knowledge of plans and methods of procedure. Thirdly, the teacher should also be equipped to take an influential part in the community life outside the school activities. Breadth and depth of knowledge, catholicity of interests, adaptability, imagination and a host of other qualities of similar

¹ Saenz and Priestly, *Some Mexican Problems*, pp. 80-82. Lectures of the Harrison Foundation, 1926.

significance become necessary if the teacher is to meet this obligation in an adequate fashion.

For making a practical application of the foregoing principles, the teacher must be a complete master of himself, able to think in effective ways, able to realize the real values of life and able to feel fully happy in doing social service to the best of his ability.

For all this, a very careful selection and an efficient system of training of teachers, both prospective and in-service, are the best solutions.

CHAPTER IX
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1. IMPORTANCE OF THE PROBLEM

THE discussion of the system of primary education in India would be incomplete without an examination of the possibilities of attacking the immense problem of rural illiteracy by the short cut of instructing the adult cultivator. While a universal system of rural education for children is obviously indispensable for the future, it cannot affect the present situation unless it is supplemented by a determined effort to spread adult education. The social, religious and economic reconstruction which we so earnestly desire to see will have to be postponed until a new generation springs up, fitted by early tuition to improve the present situation. Even then we cannot be sure of the result because of the danger of the adult members continuing to be a counteracting force to the trend in which the younger generation is expected to move.

The possibilities which a development of adult education on a large scale holds out are therefore very attractive.

Such a development would antedate by at least a generation that great advance in literacy which, in our view, is essential to progress in all directions. Its influence in enlarging the scope of the cultivator's horizon, and in increasing his willingness to adopt agricultural improvements and his capacity to watch over his own interests in buying and sell-

ing commodities and produce would be immense. Valuable time would thus be gained at a somewhat critical period, since conditions may not remain as favourable as they have been, and still are, for the introduction of the agricultural products of India to the world's markets with the beneficial reactions on internal prosperity which may be expected to follow. Even more important is the stimulus which would be given to the spread of primary education amongst the youth of both sexes. . . . A great obstacle to educational advance is presented by the apathy of the parents, and no better method of overcoming this can be devised than by inducing them to realize in their own persons the benefits of education. When that apathy is overcome, the financial difficulty is also in a fair way to removal, for a community which is convinced of the benefits of education may be expected to be willing to tax itself to secure them. Again, what may be described as the 'after care' of the literacy won at the primary school stage will be immensely facilitated, for the spread of literacy amongst the parents will create a demand for a supply of the printed matter which is still seldom met with in rural districts in India and will thus give to the village libraries, which now require fostering care from educational and other official authorities, the secure basis of popular support.¹

2. THE DEFECTS OF THE PRESENT DAY ADULT EDUCATION

The adult schools which we have at present for the education of the parents of our village children are all aided institutions which are held in the evenings and managed by the teachers of the day schools. The education of the parent, or in other words adult education, in India at present is of two kinds, elementary education of illiterate adults which provides facilities for acquiring literacy, and continuation education for literates which provides facilities for the literate adult to continue his

¹ *Report of Royal Commission on Agriculture in India*, p. 530.

education from the point at which he left it in order that he may improve in the special walk of life chosen by him. Attention is at present mostly concentrated on the first type of schools and the time taken to impart literacy is about three years, really too long for an average adult. Admission and attendance are very irregular. To read books beginning with the primer and ending with the third reader in the vernacular is almost all the education provided by the present scheme. The increase in the number of these schools is largely due to the anxiety of the teachers to supplement their income. Considering their earnings, the allowance attached to the night schools is sufficiently large to act as a stimulus to them for opening a night school. The attendance is very irregular owing to the impossibility of maintaining any discipline over adults, the exigencies of harvest and seed time, the counter attraction of *jatras* and weekly fairs and the fluctuating interest of the students, consequent on the fatigue of manual work and the unattractive monotonous nature of the work of the teacher. The curriculum is far too literary to be useful to adults in their daily avocations. No proper textbooks are prescribed; neither are they available. There is neither effective supervision nor any satisfactory way of checking the value of the work done. The report for the year 1926-27 says as follows about the working of these schools:

These schools are not thriving as they should be for the mere reason that the adult who is working hard is not, as a consequence of his education in these schools, put in the way of earning more, as no professional tuition is given here. The teacher in these schools aims at making the pupils literate, and mere literacy without any means of utilizing it for any good purpose is useless to the grown-up who has learned to evaluate all acquisition in rupees, annas, and pies.

It is only when good, professional books are published in the vernacular, and libraries are established in the places where there are adult schools, that the literary education given to the workmen will be to a great extent useful. Till then, any apparent agitation for the establishment of these schools or for their continuance seems to be the outcome of only the teacher's efforts to add a few more rupees to his scanty income in an inhospitable village.¹

The report for the year 1927-28 says:

The difficulty with regard to these schools is to secure regular and adequate attendance from the class of people for whom they are intended, and see that the classes are regularly held. There does not seem to be any awakening among the working classes to the advantages of such schools. In the rural areas, the difficulties are greater, as even at day schools the attendance is not regular. They seem to thrive only in such places where frequent supervision and local management is possible and there is a certain amount of pressure brought upon the adult students. It has to be added that there are no suitable textbooks for adults, who are not obviously interested in school textbooks meant for boys.²

So this problem of the education of the parents is to be very carefully studied and necessary steps are to be taken to educate them better so that there may be a more cordial relationship between the home and the school.

3. SUGGESTIONS FOR IMPROVEMENT

- (a) *Some phases of adult education in Mexico and America offer valuable suggestions adaptable to our needs and conditions in India.*

Education in Mexico, where conditions are similar to those in India, is today not merely the process of gathering information through a series of experiences,

¹ *Report on Public Instruction in Mysore, 1926-27*, p. 47.

² *ibid.*, 1927-28, p. 44.

but also a process of learning how to live. Mr. Saenz, Secretary of Education in Mexico, says, *We are not so much concerned just now with reading, writing and arithmetic as we are with learning how to live.* This is the keynote of education in Mexico to-day whether for children or for adults. It is in the rural schools and the night schools of the large cities that adult education, as we think of it, is carried on. The programme of the rural schools brings about a close contact between the village and the school. The school is made the centre of community life and is often called 'The House of the People.' Through the day, the parents mingle freely with the children, mothers coming in to use the sewing machine, which is usually in the class-room, and fathers coming to work in the garden, play in the orchestra or help about the school. In many instances, the entire school is built by the people of the village, the Government furnishing only the teacher. The community barber shop and bath or shower are often in the school. All social functions such as national holidays, etc., are celebrated in connection with the school, the mothers preparing the food, the men and children furnishing the music and programme. The teachers of these schools love their teaching. They are the leaders of the communities. They work with the children all day and with the adults in the evening. The theory of these schools is that reading and writing are not the most important things to learn, although much time is given to them, and that the learning to do well the necessary things, the mending of clothes, the making of soap, etc., is of major importance. There are separate night schools for women. There are classes in painting, bookbinding, button-hole making, millinery, cooking, singing, writing, reading, carpentry, soap-making, dressmaking, and designing,

etc. All over Mexico there is a thirst for knowledge, striving for the practical experiences that make life more successful.¹

In America the extension services in agriculture and home economics carried on by the Department of Agriculture and supported by the federal, state and local funds constitute the largest single force in rural adult education to-day.

The *movable school* of agriculture and home economics of the Tuskegee Institute aims to place before the farmers concrete illustrations, proving to them that they can do better work, raise more produce on a smaller number of acres at less expense, and at the same time have an attractive, comfortable home. The object is to impress on the community the value of these improvements and also to teach the farmers themselves how to do the work. The school is staged at some negro farmers' homes in different places as it moves on. Men, women, boys and girls are grouped in separate classes and given instruction in practical arts. Lectures on health and sanitation are also included in the program.

The county farm agents seek by all conceivable means to 'spread the gospel of thrift, system, beauty, industry and service.' They conduct demonstrations in the most profitable use of fertilizers for different field crops, in the mixing of fertilizers, better care of farm manures, ploughing, growing, etc. The agents carry on horticultural projects also directly affecting the home and its environment and enlist the activities of both adults and children on the farm. They also carry on work in all other important activities affecting the village life of the country.

¹ Adapted from *Adult Education*, March-April, 1929. (Department of Adult Education, N.E.A.)

The work of women agents centres in and around the home and is almost divided between adults and juniors. Their activities have to do with home industries through which women and girls earn money, or with the things that make for health, comfort, and better living of the family.

One of the most valuable adjuncts to home demonstration work is the use of the public health nurse who travels extensively over the State with the movable school and the home demonstration agent.

There are also junior clubs for boys and girls. They are called the '4 H Clubs' or Farm Makers' clubs and Home Makers' clubs. The '4 H' stands for Health, Head, Heart and Hand—thereby indicating that the avowed aim is their development. These clubs are usually organized on a community basis with the rural school or church as the centre.

The community fair is an important and effective means of advertising the benefits of demonstration work, stimulating competition among farmers and club members, and extending the influence of the work. Moving picture reels made by the department are one of the strongest forces—the others being pamphlets, posters, newspapers, etc., that are utilized for popularising the work.

This kind of work would be very valuable in India which consists mostly of non-literate, agricultural people, and might be adopted in Mysore.

This fact has already been well realized here; for the report for the year 1927–28, says, 'It seems desirable to organize something like the American "school on wheels" to instruct and edify the adults with useful and practical ideas relating to their daily needs.'¹

Where the public library is accessible, it is the greatest

¹ *Report on Public Instruction in Mysore, 1927–28*, p. 44.

asset to the adult education movement in rural districts in America. State universities contribute to rural adult education through radio broadcasts, correspondence courses and extension courses. Voluntary organizations such as the Grange, farm bureau, women's clubs, and parent-teacher associations carry the major cultural programme for rural America. Particularly in the south, the rural public schools are doing noteworthy work for illiterates and those deficient in elementary education.

The following is an interesting account of the pioneer methods adopted in the moonlight schools in Kentucky to wipe out illiteracy:

There were no readers in print for adult illiterates, so a weekly newspaper was published as a reading text. . . . The little newspaper had a fourfold purpose—to enable adults to learn to read without the humiliation of reading from a child's primer with its lessons on kittens, dolls and toys; to give them a sense of dignity in being, from their very first lesson, readers of a newspaper; to stimulate their curiosity through news of their neighbours' movements and community occurrences and compel them to complete in quick succession the sentences that followed; to arouse them through news of educational and civic improvements in other districts to make like progress in their own. . . . To wipe illiteracy out of the country was the goal set for the following year. First the school trustees were induced to take a census of the illiterates. . . . Each teacher was given the list of illiterates in her district and told to go out and cultivate these people, like a good politician, before the moonlight schools began. The citizens of the county were enlisted. The slogan, 'Each one teach one,' was adopted; and most of the people were glad to obey. Doctors were soon teaching their convalescent patients, ministers were teaching members of their flocks, children were teaching their parents, stenographers were teaching waitresses in the small town hotels, and the person in the county without a pupil was considered a very useless sort of individual.¹

¹ Cora Wilson Stewart, *Moonlight Schools*, pp. 20-22, 47-48.

These are ideas which can be very well worked out in similar situations in any country.

*(b) Need for the Spread of Useful Knowledge
and Culture Through Literacy*

The problem connected with adult education is not mere literacy but also the worth of the content of knowledge given through literacy. The real problem is acquisition of knowledge useful to the business of life. If, therefore, the aim is to utilize fresh knowledge, more than sheer literacy, methods employed to realize this end must be characterized by expeditiousness. The adults should not be subjected to the tedious course by which a child acquires literacy and knowledge but should be driven through the necessary avenue of literacy in the quickest time possible. The teaching should be simple, direct, and practical and should largely employ visual or oral methods of instruction, besides of course being based on primers, specially prepared to serve as guides to the instructors or as textbooks. Each pupil should be encouraged to progress at his own pace and along his bent. The instruction should be largely individual and the main function of the teacher should be to stimulate and to guide.

The primary aim should be not to make the learner a student, but to make him a citizen. With this he should be given a glimpse of many subjects and these subjects should be instrumental to the supreme aim of teaching him how to think and evaluate.

He should, indeed, be frankly encouraged to seek a scheme of the whole of knowledge; but, above all, he should be helped to the critical attitude, to the will to doubt all that possibly can be doubted, and to distinguish rigorously in all

spheres between knowledge and mere comfort-breeding opinion.¹

At the present time we need a vast system of adult classes:

—more elementary, more attractive, more frankly inspirational. The aim should be to help our young men and women to form a coherent ideal of life, individual and social, to make them proud of citizenship, and both proud and critical of human nature; in particular, to make them severely critical of themselves, of their basic convictions, tasks, habits and to instil a rigorous loyalty towards the critical intelligence.²

To counteract the danger of relapse to illiteracy, vernacular libraries should be started in primary and middle schools on a more elaborate and better organized basis than at present. They should be open to adults as well as school boys. For the benefit of the adults, pamphlets and journals should be provided which deal with matters of common interest and importance. Vernacular pamphlets and periodicals on different subjects, for example, agriculture, co-operation, education, forestry, irrigation, public health, veterinary sciences, etc., must be got up and disseminated among all the villagers. Allowances should be given to teachers who supervise the library arrangements, read the pamphlets with the villagers and promote discussions. Such discussions may be held in the village reading rooms.

Propaganda work regarding the spread of useful knowledge in the above fields should be carried on by means of leaflets, public notices, placards and posters which are to be exhibited on street walls, in motor busses and railway carriages.

¹ *Bulletin XL*, pp. 12-13, The World Association for Adult Education, London.

² *ibid.*, p. 14.

Cinemas and lantern slides are to be used more widely for spreading sound ideas on such subjects as civic life, housing, sanitation, farm work, industries, etc.

The experiments that have been conducted in 'methods of quick literacy' very recently 'in the Central Jail at Bangalore' have to be applied in the teaching of adults all over the State.¹

As the late Mr. K. T. Paul has outlined, there are to-day in India certain well-established social facilities and organizations which lend themselves effectively to adult education work. The latest of these is the co-operative society. It brings and holds together a whole village community on the powerful basis of economic solidarity. It is the people's own affair, continually building up self-respect, acting as a steady moral lever, widening outlook and imparting ambition, the very means for disseminating knowledge. It has financial possibilities, either of its own or at its virtual command, for every purpose of whose value the community is convinced.

Next comes the theatre. The drama, however humble the display be, is an important instrument of adult education in almost every village. Music, love of country, and high ethical principles can be successfully inculcated by means of the drama. Therefore the drama which is now meant only for recreation and enjoyment should hereafter be looked upon as an educative organ and attempts must be made to reform the practices of the theatre.

The weekly rural market is an important available means for the education of adults. In America, people go to endless trouble to work up such gatherings. These are called Chautauquas, and are organized for purposes of entertainment and education. The State takes advan-

¹ *Report on Public Instruction in Mysore, 1927-28*, p. 4.
„13

tage of it and sends there its demonstrators. So do the various schools, and so do the philanthropically-minded persons who are at the bottom of the whole organization. A motor lorry comes along from the State agricultural college. Out step from it a number of teachers who arrange an open-air school, giving instruction in the improvement of the very trades and professions followed by the people in the crowd. If it were India, the subjects to be handled would be: Cambodia cotton; the latest Pusa wheat; a new variety of sugarcane; the advantages of *dahincha* manure; how to combat the mango hopper; the long-term *versus* the short-term loan; how to eliminate the middleman; poultry breeding; the mosquito and its habits; what is happening all the time to the village pond; the good village street and the bad one, etc. Then there is another lorry from the neighbouring university which unloads a similar group of teachers. Their subjects are different, being cultural more than vocational, the subject of patriotism receiving special attention. In India they would probably handle subjects such as: the *puruṣhartam*, i.e., the heroic role of Rama, of Asoka, of Akbar, of Sivaji, of Ram Mohan Roy, of Gokhale, of Tagore, of Mahatma Gandhi, etc.; the place of woman in society and in life, in Indian history, in literature and religion; the place of India in the world; the social organization of the West as based on economic conditions, and the social organization of India as based on communal solidarity; the achievements of the different nations of the world; the great men of the world, etc. Then there is a special lorry of women teachers. These are most popular. They deal with most interesting subjects: the fireless cooker; the baby's ailments; the cottage made smart for a small sum and with an hour's attention; new

songs for the children; new games for the girls; new stories for the twilight hour; news about reliable cloth, about fodder for the cow; new recipes for food, etc.

The method of instruction is seldom by lectures. The lantern, the bioscope and concrete objects are used to an extraordinarily liberal extent. The aim is not to impart detailed instruction but to arrest attention, to stimulate curiosity, to leave behind a general impression. To many in the audience it may be a species of entertainment, but few indeed there can be who are not the wiser for the event.

The weekly market has the advantage of being a regular stated event which collects the whole countryside. It should be possible to devise a continuous course of instruction for them. Even if ten per cent. of the crowd attend three consecutive classes, the amount of instruction imparted would be considerable. We have in the weekly market of India an enormously greater advantage than what is available for the Chautauqua-makers of America.

The great festivals of India are again an opportunity. Unlike the weekly market, the festival crowds vary greatly and they come from so many different parts and live under such different conditions that it may be very difficult to arrange for suitable educational work. Still, such gatherings are so numerous in India and bring together such large concourses of people, that a wise use of the bioscope and the theatre for a few carefully chosen didactic purposes should be of undoubted value.

The village school, as already mentioned, should become in every way a community centre.¹

In short, there should be a carefully thought-out and

¹ For further study see K. T. Paul, *Adult Education*, Pamphlet No. 3.

well-organized system of adult education in the country making use of all the available agencies in an effective way.

(c) *Special Attention to the Education of Girls and Women Necessary.*

Mr. Brayne says:

What is the use of educating the boys, if you neglect the girls? Leave the boys alone and educate the girls and the country will be uplifted by leaps and bounds. The educated mother will see to it that all her children are educated. . . . You put the brake on one wheel and spend vast sums of money on pulling the cart and then gasp in horror that the cart goes round and round in small circles instead of going forward. The raising of womankind, the teaching of dignity of labour, the improvement of agriculture, the cleaning of the village and adoption of a few simple measures of public health will bring in a new era of rural happiness.¹

From this point of view, it is certainly a noteworthy feature in Mysore that the Department of Education has revised the work of the women inspectorate.

The Assistant Inspectresses of girls' schools have been divested of all administrative work and they have now to pay greater attention to the equally important work of inspection of girls' schools and propaganda relating to the spread of women's education.²

But so far no great facilities have been provided for the latter phase of their work. It is desirable that the Department of Education should allot extra funds for this kind of activity and start experimentation in certain areas. The inspectresses of schools might very well be encouraged to start women's clubs and women's night schools in small villages where there are girls' schools and women teachers available. A success-

¹ F. L. Brayne, *Village Uplift in India*, pp. 136-37.

² *Report on Public Instruction in Mysore, 1927-28*, p. 2.

ful attempt might thus be made to spread not only literacy, but also healthy and useful ideas regarding cooking, nursing, home-making, domestic economy, etc., among the women folk in our villages.

CHAPTER X
CONCLUSION

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1. NEED FOR AN OPEN MIND

THE educational system of our country must maintain, at least in part, the cultural life of our society and go beyond it. It must be based on the civilization of our society. It must accept, express, and fit the existing ways of behaviour, standards, appreciations and dispositions. It must maintain the excellence already attained in certain respects and go beyond merely eliminating the less desirable and maintaining the more desirable aspects of the civilization of the land.

The world need not be uniform—in fact can never be uniform—all over. Each group, each society, each country has its own past and has its own geographic environment. Only we must be open-minded. If we see the best anywhere in the world—no matter whether in Europe or America—we must judge it on its own merits, accept it and assimilate it in an appropriate form. We must accept it according to the degree of its fitness and feasibility. If it is good, it is no use reserving it only for the benefit of a small minority. We must make it available to all the members of society without difference of caste, creed or colour. ‘The spread of ideas should not be,’ as Dr. Kilpatrick says, ‘by decree but by degree; and the degree of acceptance should depend on its fitness to the situation.’

2. NEED FOR EXPERIMENTATION

We must make an attempt in Mysore to put into practice the new philosophy of life and education as laid down in the previous chapters. We must start a few experimental schools like the school at Moga, Punjab, or the school of Rabindranath Tagore at Bolpur and work them on the new plans of curriculum, examination, teacher-training, etc., and then adapt the new ideas as far as possible for our public schools all over the State. Thus must we effect a social, religious and economic reconstruction of our society, both urban and rural.

3. NEED FOR PHILANTHROPY AND PRIVATE EFFORT

However much the Department of Education may strive for the expansion of primary education, it must be clearly realized that it cannot satisfy the demands of all of our rural population. The difficulty is mainly one of finance.

The Department of Education is now spending a little over Rs. 20,00,000 on primary education. If the whole State is to have the benefit of free primary education, it cannot be done for anything less than Rs. 60,00,000. Even if the rate of the education cess is doubled and all municipalities also lay cess at maximum rates permitted by law, the additional resources that would be available would not amount to more than Rs. 7,50,000. There is therefore no prospect whatsoever of the Government alone being able in the near future to give us the money required for a really adequate expansion of primary education in our rural parts.

In India, unlike western countries, we depend too much on the Government. The natural tendency of

the people is to clamour for increased grants for the extension of primary education; but even if the Government were to add Rs. 1,00,000 every year to the allotments under this head, it would take 40 years from this day for the entire rural population to derive the advantages of education.

Are we to wait for such a long period before the benefits of education can be secured fully to our children, and allow them to grow up in ignorance and inefficiency?

Not at all. The problem challenges our energies, enthusiasm, and resourcefulness. The people of the State have to know the facts and the exact situation and muster sufficient courage, determination, and self-sacrifice to make it possible for them by their own efforts to give their children the benefits of education.

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